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The CATHOLIC EDUCATIONAL *Review*

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SCHOOL SUCCESS AND HOME LIFE
MENTAL HEALTH AND MENTAL DISCIPLINE
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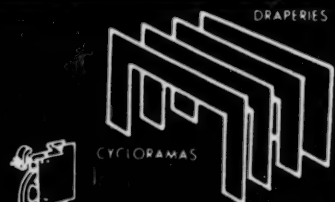
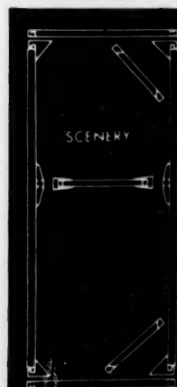
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MENTAL HEALTH AND MENTAL DISCIPLINE

By Walter B. Kolesnik*

MUCH OF THE CURRENT CONTROVERSY about the state of American education resolves itself into an apparent conflict between the respective roles of mental health and mental discipline in the school program. Most educators and practically all psychologists agree that the school has some responsibility for the social and emotional as well as the intellectual development of its students. There is considerably less agreement about the scope of this responsibility. Some, whose educational philosophy inclines them toward the position that the school must be concerned with all aspects of the "whole child," consider the fostering of mental health on a par with, or as taking precedence over, the training of the mind. Others are so insistent on the cultivation of the intellect that they ignore or minimize the mental-health problems of students and either disregard them entirely or relegate them to positions of secondary importance. Too often, then, mental health and mental discipline have been perceived as dichotomous and defended as educational goals in "either-or" terms.

Actually, academic learning and psycho-social adjustment are so inextricably connected that, except in an abstract, theoretical way, it is impossible to separate them. To a considerable degree, the acquisition of knowledge and the development of a disciplined mind depend upon the student's emotional well-being. Similarly, in our culture his mental health depends, to a great extent, upon his having an informed, orderly mind.

LEARNING AND EMOTIONAL DISORDER

Obviously, a child cannot be expected to master quadratic equations or even the distinction between long and short vowels when he is experiencing fears or worries which to him, at his present stage of development, are both real and grave. Since the attainment of academic objectives is made so much more difficult—and perhaps impossible—by the incidence of emotional disturbances, the school

* Walter B. Kolesnik, Ph.D., is on the staff of the Department of Education at the University of Detroit.

seems to have no choice but to take cognizance of students' mental health. The teacher willy-nilly must be prepared to assist the child with his problems in this field if she is to teach her subject-matter effectively. To dispute this is to maintain that an end can be attained by disregarding one of the essential means.

Feelings of anxiety and insecurity on the part of the student tend to inhibit learning in several ways. First, there is the matter of distraction. As has been suggested, the child with unwholesome fears or worries cannot reasonably be expected to give his full attention to the subject-matter being taught. Instead of concentrating on his spelling or science, he is more likely to be seeking means of escape from the unpleasant emotional circumstances in which he finds himself.

Then too, his relations with the teacher are affected. He may resist her attempts at guidance, perceiving them as irrelevant, unwelcome intrusions into his private world. Or he may become overly-dependent upon her, expecting his docility to alleviate his tensions or reduce the possibility of encountering frustration. In the one case, he might develop an attitude of hostility toward the teacher and the school; in the other, a lack of initiative bordering on what psychologists call *abulia*.

Another possibility is that, in order to survive the school day without perpetrating further conflicts which would only add to his emotional discomfort, the disturbed child will approach his lessons in a rigid, stereotyped manner. Fearful of trying anything new or different lest he encounter another failure and thus come to feel even less adequate, he will lose the spirit of adventure—the joy of probing into the unknown—which is such an indispensable condition of profitable study.

Finally, as every experienced teacher knows, the child with a mental-health problem might manifest his insecurity by misbehaving, by withdrawing into a shell and refusing to participate in classroom activities, or by resorting to the use of some of the protective mechanisms to an inordinate degree. Certainly his relations with other members of the class are likely to be something less than desirable, and this, in turn, is bound to affect his learning adversely.

EMOTIONAL DEVELOPMENT AND SCHOOL SUCCESS

Just as good mental health facilitates the attainment of academic goals, so does academic achievement favorably affect the student's

social adjustment and emotional development. The satisfactory accomplishment of challenging intellectual tasks, accompanied as it is by reward, recognition, and a feeling of success, in and of itself contributes to one's sense of personal worth and the formation of an adequate self-concept. The assumption here, of course, is that the school, the parents, and society at large make it clear to the child that the acquisition of knowledge and clear thinking are not only expected of him, but that they are also valuable accomplishments in their own right. A person's self-esteem is enhanced but little by the achievement of something that others seem to consider unimportant.

But what about the self-concept of the slower student who is unable to attain the relatively high standards of a comparatively difficult school program aimed at intellectual excellence? Will he not be constantly frustrated and will this not be injurious to his mental health? The majority of writers on this subject feel that it will be. They have, therefore, recommended such devices as automatic promotion, the removal of competition for motivational purposes, and even the elimination of examinations and report cards in order to protect the less-able child against frustration. In so doing, they have been accused of debasing American education. They have also helped to deprive the average and above-average student of the feeling of accomplishment which they deserve and have contributed to the notion that intellectual achievement is not important enough to warrant much recognition.

Certainly the mental hygienists are right when they condemn the fiercely-competitive classroom. Insofar as possible, every child should be given an opportunity to taste success and merit praise. But mental health does not consist in freedom from frustration. Rather, it involves recognizing, accepting and adjusting to one's limitations. To lead a child or his parents to believe that he is the intellectual equal of others in his class, whereas in fact he is not, is imprudent as well as dishonest. Nor is it any service to the child to deprive him of the benefits of a good academic education and banish him to the nothingness of some stultifying basket-weaving type of course, or to baby-sit with him in a classroom where standards of achievement are nonexistent.

IMPORTANCE OF CHALLENGING SCHOOL WORK

Of course the curriculum and teaching methodology must be geared to the student's ability level, with expectations adjusted accordingly. But unless the work assigned to him has a degree of difficulty sufficient to challenge the student and requires some effort on his part, neither mental health nor mental discipline can be expected to develop.

The thesis of this article is that mental health and mental discipline tend to go hand in hand, that the one serves to foster the other. The meaning of mental health is probably clear enough, but the concept mental discipline is much misunderstood, frequently abused and often confused with the doctrine of formal discipline. The distinction between formal and mental discipline has been made, and the validity of the latter demonstrated, elsewhere.¹ Mental discipline simply refers to the production of minds able to function efficiently in a wide variety of situations through the development and transfer of good intellectual habits and attitudes. It presupposes the acquisition and retention of knowledge, and may be thought of as the aim as well as the means of what has been called a liberal—or at the elementary level, a basic—education.

Although it cannot be demonstrated conclusively, it is doubtful that courses in Personality Development, Getting Along With Others, or Life Adjustment are nearly as effective in promoting mental health (although such is their avowed purpose and alleged value) as the more traditional academic subjects. Life-adjustment courses are likely to offer the student only a superficial view of immediate, transitory problems, and even more superficial suggestions for dealing with them.

VALUE OF SOUND ACADEMIC PROGRAM

A school program centering around organized bodies of knowledge contributes not only to the cultivation of the student's intellectual powers, but also to his mental health. While disciplining his mind, it prepares him to deal effectively with his day-to-day problems of living, not by directly attacking the particular problem of the moment, but by helping the student acquire a set of principles

¹Walter B. Kolesnik, *Mental Discipline in Modern Education* (Madison: University of Wisconsin Press, 1958).

and a method of thinking which he can apply to the solution of existing and future problems.

If properly taught, a curriculum which includes the study of language and literature, physical and social sciences, mathematics and theology teaches the student to penetrate to the heart of a problem, to distinguish the permanent from the ephemeral, the significant from the trivial, the factual from the fanciful, the true from the specious, the excellent from the mediocre. It enables him to view his problems in their proper perspective; it liberates his mind from ignorance, doubt, uncertainty, from the tyranny of his emotions, and from dependency upon others to solve his problems for him. In short, it teaches him how to live happily, in harmony with others and at peace with himself.

A sound academic program, which helps the student to understand himself, his place in the scheme of things, his relations with his fellow man and with God, serves to alleviate many of the groundless fears, worries, tensions, and anxieties which characterize the maladjusted individual. This is not to claim, of course, that intellectual competence guarantees mental health. But other things being equal, the well-informed person with orderly habits of thinking is likely to be relatively well adjusted.

According to Pope Pius XI, the product of a Christian education "thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."² Such a person has the two attributes with which this article is concerned.

Mental health and mental discipline, then, are not separate and distinct or mutually-exclusive educational objectives. Rather they are learning outcomes which can, should and must be developed simultaneously. Since adjustment cannot be taught in the sense that grammar or history can be, the school must concern itself with matters which can be taught. It must aim at the transmission of knowledge and the formation of good thinking habits, but it must do this in such a way that the student's mental health is fostered concomitantly, and the mental training at which it aims directly is made applicable to the solution of his social, emotional and moral problems.

² Pope Pius XI, "Christian Education of Youth," *Five Great Encyclicals*, ed. Gerald C. Treacy (New York: The Paulist Press, 1939), p. 65.

THE RULER OF THE WORLD AND HIS HELPMATE

By Sister M. Leonita, O.P.*

MAN HAS, IN A SENSE, a twofold destiny. Primarily, the purpose of his life is union with his Maker. Created in God's image and likeness, and destined for an eternity of happiness with Him, man can measure the success of his life in terms of the likeness to God which he achieves. There is a secondary role, but it is secondary only in the sense that it cannot be allowed to supplant the primary one. When God placed Adam in the Garden of Paradise He gave him dominion over nature and constituted him ruler of the world. This lordship did not give the father of the race the power to change the nature of the world which he ruled but only to use it within the framework of Divine Providence. Actually, this secondary role is a subsidiary part of the primary one without which the latter cannot be achieved.

Fortunately Adam was given the means by which to accomplish his twofold mission. As he walked with his Creator in the cool of the evening, he knew that he was like God and could share His life eternally. His keen intellect surveyed and understood the created reality of his environment. Close by his side, bone of his bone and flesh of his flesh walked his lovely counterpart, like unto himself.

Adam's twofold task of living the life of God and governing the world was to be a delightful occupation. The thought of it gave him a thrill of anticipation and challenge which was unclouded by any note of discord. Had he kept in mind that he was only the steward of all he surveyed and not its supreme master, the historic struggle of man to fulfill his destiny might well have been averted.

We, the descendants of Adam, are heirs to his struggle, but the twofold destiny given to him in the state of innocence has not been altered for his children. The man of today has many of the same helps which the father of the race could boast. Through the second Adam his privilege of walking with God has been restored; intelligence is still his prerogative and woman still his helpmate. In addition the "happy fault" of man brought him a loving Redeemer to give him courage along the painful and narrow road. But he has some disadvantages unknown in Eden. The power of his intellect

* Sister M. Leonita, O.P., Ph.D., is Dean of Residence at the College of St. Mary of the Springs, Columbus, Ohio.

is dimmed, and a knowledge of the world which he is to govern is gained only through a laborious process of reasoning and experience. The woman who is to help him is partner to his sin with limitations great as his own.

THE BEGINNINGS OF EDUCATION

In the course of time Adam and his descendants succeeded in wresting from life various bits of knowledge which could be shared with future generations. As the centuries passed, men were not forgotten by God, who sent messages of revelation to light the way of His creatures. Paganism for the Gentile and worldly ambition for the Jew obscured in varying degrees the true meaning of these messages, but the sacred duty of transmitting them to posterity was never wholly abandoned. Early in the history of the world, it was seen that the words of great thinkers should be culled and preserved for future generations. Thus it happened that before civilization was threatened by the barbarian invasions, the organized body of knowledge, enriched by Christian teachings, covered content varying from the existence of God to the nature of the elements to the management of an agrarian estate and its household.

In the crises of the "dark ages" the Christian monks labored to preserve the many-sided heritage of learning. The liturgy with its doctrinal teachings and moral exhortations was carefully cherished. Hours of tedious copying made it possible to preserve classical thought. The teaching of the arts and trades was directed towards carrying on the work of the world. Thus did these great Catholic educators strive to hold intact the various elements which must go into an education if it is adequately to prepare men and women for their twofold destiny.

A MODERN DILEMMA

In the twentieth century, so much knowledge, both natural and supernatural, has been organized and accumulated that we scarcely know what to pass on or how it can best be communicated to posterity. In the age of the sputniks we are faced with theories and practices in education which challenge our own. It behooves us to re-examine whither we are bound.

The twofold destiny of all demands from each a measure of co-

operation in the common effort. To each man God says now as He did in Eden, "You are My steward," and to each woman, "Companion and helper of man are you to be." The world is still much in need of ruling, and it is not good to be alone in fulfilling the task. Furthermore, Catholic philosophy has set up principles to follow in terms of the perfectibility of different powers, the validity of thought processes, and the relationships among intellect, will, and the passions. Revelation and reason are the key sources of man's grasp of all reality. Knowledge of the nature and destiny of man derived from these sources prompts the educator to direct his efforts towards (1) a grasp of the truths of faith and (2) the ability to use reason well in studying the created universe. But this is only a beginning; it should not be difficult to see that understanding the truths of revelation and the natural laws governing the physical universe is but one step towards the fulfillment of God's command to rule the world. To perform this latter task man must possess all the intellectual and moral virtues both natural and supernatural.

The intellectual virtues of wisdom, knowledge, and understanding are the products of a truly liberal education which should also supply one with the principles of prudence and art. A liberal education of itself, will not, however, make one prudent or artistic since the virtues to be acquired here are practical rather than speculative; and prudence is moral as well as intellectual.

Practical and moral virtues are not acquired in the same way as are the speculative intellectual ones. The intellect is compelled by its nature to accept the truth it comprehends. The will, on the other hand, may refuse to embrace the good proposed to it. Consequently, there is only limited value to the speculative study of such virtues as art, prudence, and the other moral habits directed by the latter. Such study needs to be supplemented with repeated acts of the virtues concerned. The child acquires a sense of justice not only by studying about it but also as he is required in a variety of situations to give to others their just due. Skill in the fine and manual arts is attained by long practice. The older man should be more prudent than the young one, because he has more experience in prudential acts.

ARGUMENTS AGAINST PRACTICAL EDUCATION

Important as this moral and practical training admittedly is in life, modern Catholic educators tend to shy away from any emphasis

on it. They deplore the "vocationalism" of some modern schools of thought as foreign to the primary purpose of education. As one tries to discover the reasoning behind this attitude, one meets the following arguments: (1) Liberal education is an end in itself; the functional, the utilitarian, and the practical are outside its scope and are set up in opposition to it. (2) The vocationalization and specialization of modern education are the result of an anti-intellectual philosophy of life and education; hence, they have no part in the Catholic school system.

The first of these attitudes is derived from a classical and humanistic concept of man and his destiny. The Greek philosophers at their best saw that the cultivation of the intellect for purposes of contemplation raised man to the peak of his natural dignity. They saw the need for putting human wisdom to use in political government, but they could hardly be expected to have had a grasp of the Christian sense of vocation by which the sum of each man's powers is to be employed according to the design of God. To the Greeks, all that was not intellectual was considered unworthy of the free man and was delegated to menials who were kept in servitude. The thought of the "Logos" performing a servile task for His disciples would probably have been a scandal to Aristotle. Nor could he have understood the Christian community of the Mystical Body as explained by Saint Paul. Here, whether one be foot or eye does not matter, and charity is the only bondage needed when all are the free sons of God.

Neither could one expect to find a sense of vocation in the man-centered thinking of post-Renaissance, post-Reformation humanism. Here again the cultivation of the intellect tended to be isolated as an end in itself. We of the Western world have been too much influenced by such thinking. In the truly Christian *Weltanschauung*, we find a hierarchy of values in which the lesser is not neglected because there is a greater; it is only placed in proper perspective. Christian education should reflect this hierarchy, the greatest emphasis being placed upon the cultivation of the greatest power, namely the intellect. Each power in its turn should receive due regard. And since the Mystical Body must be served by all its members according to the will of God, that will for each needs to be discovered so that each may be prepared to fulfill it according to his ability.

To imply that man's whole existence and purpose are summed

up in his rationality is not Catholic. Man is not only the thinker; he is by Divine precept the doer and the maker as well. Since he is a rational animal, thinking should always precede, accompany and follow his doing and making, but thinking alone does not fulfill his destiny, nor, as we have seen, does it guarantee his success in doing and making.

The second attitude, namely that the vocationalism of modern education is inspired by a materialistic philosophy, is true in its fundamental assumption. Unfortunately a facet of education which should have been an important ingredient in the Catholic school program has been singled out by the modern instrumentalist for purposes of his own which are, it is true, diametrically opposed to Catholicism. This does not make vocational¹ education un-Catholic provided it is kept in proper perspective. Modern educators are not wrong to include it in the schools; they are misguided when they isolate it or exaggerate its importance to the detriment of liberal education. We have only to study the medieval Benedictine school or the Franciscan mission school to discover there is nothing un-Catholic about vocational education.

ROLE OF THE MODERN CATHOLIC EDUCATOR

Catholic educators, many of whom are members of the religious orders just mentioned, need to continue the noble work of their predecessors. Even those educators who carry on a somewhat different tradition have a vital role to play here. The Dominican Order was founded to preach the truth. Its main emphasis is on speculative knowledge. This does not indicate that the modern Dominican should repudiate the practical side of human life. Rather he, as the spokesman for the truth, should be first to recognize and clarify the role of the practical both in life and education.

Many educators, including Catholic ones, take the stand that the liberally educated man is fully prepared for his role in the world. He has learned the principles of ethical conduct as well as the other sciences. He can think logically and weigh values objectively; his choices will therefore be intelligent ones.

Such educators forget that the virtue of prudence which governs our whole moral life has a number of constituents. It may be

¹The term "vocation" as used here refers not to a state in life but to an occupation by which one contributes of his time and talents to the common good.

assumed that the liberally educated man has a grasp of universal principles. He should have understanding, science, and wisdom acquired by their study. However, without experience, he lacks skill in handling the particular situations with which prudence is concerned. The link which connects the speculative with the practical may be missing or at least very weak.

Educators do not question that this is so. They do, however, maintain that prudence is not teachable. Certainly it is not teachable in the sense that the purely intellectual virtues are, although even they are not acquired solely through the instrumentality of the teacher. Nevertheless, once the principles have been grasped and their application to various particular situations has been made clear, the student can set about acquiring the moral virtues by practice. As he practices, he becomes experienced, and hence a necessary ingredient for prudent living has been at least partially acquired.

LEARNING BY EXPERIENCE

To say that experience is a hard teacher is a platitude. We all know that the trial-and-error method can be both painful and wasteful. Sometimes the lessons life is supposed to teach are never learned. The teacher who is, supposedly, a prudent person can provide the student with experiences which are of most value to him. He can guide the steps of a student and help him to interpret the experiences had. Thus the wastefulness of haphazard experience can be greatly minimized.

It is argued that one can learn prudence in the school of life guided by parents and other capable persons who supervise the process. This is partially true, and educators must be alert in deciding which experiences can best be learned from life and which need to be included in the school curriculum. It so happens, we need to add, that many of the adults with whom young people associate lack the intellectual formation and the possession of universal principles which form the bases for prudential judgments. A properly educated teacher may be a far better guide than they in the process of acquiring the enlightened experience necessary to the acquisition of the virtue of prudence.

Traditional education gives a nod of recognition to the need for art in the school provided that it be fine art and not manual art.

Here again we see a carry-over of the classical and humanistic idea that the useful or utilitarian knowledge is beneath the dignity of the school. This theory is worth some examination. Art is said to be right reason about things to be made. This would seem to apply to useful objects as well as to purely decorative ones. The "right reason" is an intellectual act. But the *artist* is one who *makes* things according to right reason. Things to be made can exist only if someone makes them, and of what value is the right reason about things to be made if none are ever made? And yet the task of making things well requires practice.

Of course one can learn to make things in a trade school. But how often has the master tradesman right judgment about things to be made? Often he makes things only as he has been taught to make them and not because he has a grasp of aesthetics or because he knows the nature of his materials and processes. There is little room for true artistry here. How much better the liberally educated artist could teach art!

WHY DIVORCE BETWEEN SPECULATIVE AND PRACTICAL?

Why is it that the speculative and the practical in life and education must be divorced from each other? It seems reasonable that they were meant to complement and assist one another.

It is true that practical and speculative education should be combined in different measure for different people. In contributing his share to the task of ruling the world, each man finds himself because of aptitude, choice, and a variety of other circumstances, prepared to do a specific job which differs considerably from that of his neighbor. But whether he be carpenter or scholar, his work should have vocational significance in the sense that he is consciously contributing towards the fulfillment of man's universal mission.

Education needs to be specialized enough that man can prepare to do his particular work intelligently, and with a sense of its importance. It is not enough for him to study the liberal arts for their own sake although he should master them to the degree of which he is capable. On the other hand, his education is not worthy of the name if he is being prepared merely for adjustment to life. Adjustment to the realities of the world is only one step in his efforts to assume control of it.

EDUCATION OF WOMEN

What has been said of man in the generic sense applies to both sexes. A woman, because she is a human being endowed with intelligence and freewill, has the same general need as man for liberal education. Since she is to be his helpmate she also needs vocational preparation for her work in life. Her vocational contribution can be made as she works side by side with men in business, the professions, or any other useful occupation. However, nature has designed her for the role of wife and mother. Even though here her share in ruling the world may seem at times not to extend far beyond the domestic hearth, the part she plays in the universal mission of the race is precious to both God and man.

It has been falsely assumed by some that a woman, to fulfill her specifically feminine role, needs no special preparation beyond that which nature and domestic experience provide. Her womanly instincts are supposed to go a long way, and a period of informal apprenticeship in her mother's kitchen should provide the remainder of her preparation.

Instinct rules the animal world, but it has no such prerogative in human life. Relative to this subject, Pope Pius XII said,

Motherly instinct is in her (the woman) a human instinct, not determined by nature down to the details of its application. It is directed by free will and this in turn is guided by intellect. Hence comes its moral value and its dignity but also imperfection which must be compensated for and redeemed by education.²

If the making of a home cannot be left to instinct, and if the principles which govern homemaking are subject to reason, then they are teachable; and the virtues needed by the homemaker should be systematically learned. They should not be left to a trial-and-error process. Again, Pope Pius XII was the spokesman for this view when he commended "those schools of domestic economy which aim at making the child and the young girl of today the wife and mother of tomorrow. How worthy of praise and encouragement are such institutions . . . !"³

² Pope Pius XII, *Your Destiny Is at Stake* (Washington, D. C.: National Council of Catholic Women, 1945), p. 11.

³ *Ibid.*

CONCLUSION

In conclusion, it may be said that serious-minded educators have been justifiably indignant at misplaced emphasis on vocational education. They have seen both children and their parents regard the whole of school life merely as a tool towards success in a purely earthly sense. There has been a scramble for more and better education solely for purposes of increasing one's material possessions and social prestige. These same educators are much disturbed by the tendency of business and industry to use the schools as training centers for their workers.

Against such abuses, the Catholic educator needs to use every weapon at his command. However, current misconceptions should not deter him from efforts to instill in the young a Christian sense of mission, nor should these abuses lead him to deprive the young of that preparation which is so necessary to them if they are to fulfill their destiny in this world as well as in the next.

* * *

Two hundred senior students from Catholic high schools in Ohio, Kentucky, and West Virginia will meet at St. Joseph's Central High School, Ironton, Ohio, February 18, for a symposium on "Strengthening the Christian Home through Adequate Preparation for a Happy Marriage."

* * *

The ten Lutheran bishops of the Church of Denmark recently reported to the Danish Ministry of Education that an old regulation forbidding Catholics from teaching history in state primary and secondary schools should be canceled.

* * *

The New England Province of the Society of Jesus opened its second regular high school in Kingston, Jamaica, last month. It is called Campion College.

* * *

The Department of Education of India last month named a Catholic priest, Father C. T. Kottaram, India's best teacher of the year.

* * *

The seventh Inter-American Catholic Education Conference was held at San Jose, Costa Rica, last month.

CENTRAL CATHOLIC HIGH-SCHOOL EMPLOYEE BENEFIT PROGRAMS

By Brother Leo V. Ryan, C.S.V.*

ONE AREA OF PERSONNEL MANAGEMENT in Catholic secondary schools about which few studies have been reported is the matter of employee benefits. Employee benefits have come to be known by various terms.

What the union refers to as fringe benefits are likely to be called employee welfare measures by a paternalistic management, and employee benefit plans by a more objective one. . . . Fringe benefits, welfare benefits, and employee benefits are merely different labels for the same package.¹

School and institutional administrators find comfort in knowing what benefits similar organizations provide their personnel. Since the benefits accorded the teaching staff may vary from those granted custodians, clerical and cafeteria personnel, this article will consider only the benefits accruing to noncertificated personnel. The data for this report are based on a survey of 136 diocesan central Catholic high schools conducted by the writer.²

Employee benefits have come to be accepted as an industrial relations technique essential to the successful operation of a business. Such employee benefits include: (1) social security, (2) workmen's compensation, (3) group accident and health insurance, (4) retirement programs, (5) vacations, and (6) housing and luncheon privileges.

These six areas of benefits fulfill the five characteristics which have been identified as essential attributes of any program of employee benefits. Such characteristics are: "(1) The plan should be sponsored by management, or by employees with the acquiescence of management. (2) It should offer a tangible or intangible benefit that would not have accrued to employees without that planned effort. (3) It should cover and appeal to a large number of

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¹ The Editorial Staff, Prentice-Hall, Inc., *Successful Employee Benefit Plans* (New York: Prentice-Hall, Inc., 1952), pp. 3-4.

² Brother Leo V. Ryan, C.S.V., *Business Management in Central Catholic High Schools* (unpublished Ph.D. dissertation, Saint Louis University, 1958).

employees and not to a selected few. (4) Part, if not all, of the cost should be met by the employer. (5) It should be aimed at satisfying the five fundamental 'employee wants' . . ."³

SOCIAL SECURITY

The extension of social security coverage to employees of educational, charitable and religious organizations in 1950 was the initial step in the direction of providing old age and retirement benefits for Catholic school employees. In the beginning, participation in the social security program was optional for employees. If the majority of employees of the organization desired to be covered, the school made the necessary arrangements to provide coverage under the Social Security Act.⁴

Since January 1, 1955, the earnings of a duly ordained, commissioned or licensed clergyman, or a member of a religious order who has not taken the vow of poverty may be credited for federal social security purposes on the same basis as self-employed persons, except that coverage is on an individual, voluntary basis without involving either the church or the order which the individual serves.⁵

The data collected in the writer's study reveal that all of the 118 schools reporting one or more custodial employees and all of the 94 schools reporting one or more clerical workers indicated that these employees were covered by social security. This represents 100 per cent coverage of all eligible custodial and clerical employees in the schools reporting. Seventy-seven of the 97 schools reporting one or more cafeteria workers indicated that they provided social security for these workers also. No data were collected on the extent of participation in social security of the diocesan priests engaged in central Catholic high school administration. Moreover, as specified in law, staff members of these schools who are religious with vows of poverty are not eligible for social security coverage. The extent of social security coverage for noncertificated personnel in the schools studied is commendable.

³ Editorial Staff, Prentice-Hall, Inc., *Successful Employee Benefit Plans*, p. 4. The basic drives or psychological characteristics of satisfied personnel in a business enterprise are identified by the writers as "security, the opportunity to 'belong,' 'good' supervision, the chance to get ahead, and a satisfactory type of work." *Ibid.*, p. 12.

⁴ Leo V. Ryan, "The School Insurance Portfolio: III Employee Insurance Programs," *Catholic School Journal*, CVI (December, 1956), 305-307.

⁵ John J. McRae, "Social Security and the Clergy," *Church Property Administration*, XIX (September-October, 1955), 114-126.

WORKMEN'S COMPENSATION

Workmen's compensation and employer's liability insurance cover injuries to employees resulting from occupational accidents. Workmen's compensation statutes have been enacted in forty-seven states. Mississippi is the single exception among the forty-eight states.⁶ Alaska and Hawaii were not states at the time of the study. The statutes do not apply to all types of employers and employees. Where the compensation act does not apply, the employer may purchase an insurance policy designed to cover all contingencies. This coverage, frequently written, is formally termed: "Workmen's Compensation and Employers' Liability Insurance."⁷

Somers and Somers report: "Workmen's compensation had many objectives, in addition to the elimination of the issue of fraud or guilt. In general it sought to reverse the shortcomings associated with the common law and employers' liability."⁸ Specific objectives of workmen's compensation include: (1) predetermined, adequate and prompt benefits; (2) elimination of wasteful litigation and legal fees; (3) certainty of payment; (4) promotion of safety and health activities; (5) lower overhead ratio, and (6) assurance of medical service and rehabilitation.⁹ Grieder and Rosenstengel comment: "The whole philosophy back of workmen's compensation is that accidents will sometimes occur through no fault of either the employer or the employee. The law protects the worker through fixed benefits and, at the same time, protects the employer, the board of education, from being liable for payment of a large sum of money as the result of a law suit."¹⁰

Workmen's compensation and employers' liability insurance are both rather new programs in school administration. Both present new considerations for administrators in central Catholic high schools. "The increasing trend toward denying absolute immunity to eleemosynary corporations and holding charitable organizations

⁶ For a brief summary of workmen's compensation, see Leo C. Brown and others, "Workmen's Compensation," *Social Orientations* (Chicago: Loyola University Press, 1954), pp. 372-380.

⁷ H. H. Linn and Schuyler C. Joyner, "Workmen's Compensation Insurance," *Insurance Practices in School Administration* (New York: The Ronald Press Company, 1952), pp. 276-296.

⁸ Herman Miles Somers and Anne Ramsey Somers, *Workmen's Compensation* (New York: John Wiley and Sons, Inc., 1954), p. 27.

⁹ *Ibid.*, pp. 27-28.

¹⁰ Calvin Grieder and William E. Rosenstengel, *Public School Administration* (New York: The Ronald Press Company, 1954), p. 451.

liable under common law gives rise for increased attention to the provisions of Workmen's Compensation Acts."¹¹ The shifting attitude of the courts regarding the theory of absolute immunity makes it advisable for schools not covered by their state's workmen's compensation statutes to arrange for employers' liability insurance.¹² Under the provisions of the employer's liability coverage, the insurance company assumes the obligation to compensate the employee, in event of an accident, for loss of time, as well as medical and hospital expenses as required by the state law. In addition, insurance coverage to protect the employee may be secured to cover the potential personal liability assumed by teachers and other school employees for actions resulting from the performance of their duties.

The data collected in this study indicate that 73 schools (53.7 per cent of the 136 studied) provide workmen's compensation for custodial employees; 56 schools (41.2 per cent) provide similar coverage for clerical employees, and 54 schools (39.3 per cent) provide the same protection for cafeteria employees.

Only about one-third of the eligible employees in each category are not covered by workmen's compensation or employers' liability insurance. Phay recommends: "Cities that do not provide workmen's compensation to custodians should secure this protection for them immediately."¹³ The same recommendation can be made in this study, with the added suggestion that equal coverage be provided for clerical and cafeteria employees.

GROUP ACCIDENT AND HEALTH INSURANCE

Group insurance programs have become an increasingly popular feature among the benefits offered by business and industry. Group insurance may be defined "as the insurance of a changing group of individuals by means of a single or blanket insurance contract."¹⁴

¹¹ Leo V. Ryan, "The School Insurance Portfolio: III Employee Insurance Programs," *Catholic School Journal*, CVI (October, 1956), 244.

¹² For a brief summary of the changing attitudes of the courts regarding the liability of educational, charitable, and religious non-profit corporations and the tendency to qualify the absolute immunity theory, see Leo V. Ryan, "The School Insurance Portfolio: II Public Liability Insurance," *Catholic School Journal*, CVI (June, 1956), 194-197.

¹³ John E. Phay, "Custodial Personnel Administration," *American School Board Journal*, CXVII (August, 1948), 42.

¹⁴ Editorial Staff, Prentice-Hall, Inc., *Successful Employee Benefit Plans*, p. 23.

Accident and health insurance both satisfy vital needs of school employees. Since the benefits of workmen's compensation laws apply only to occupational injuries, employees may secure protection against accidents not covered by such state statutes. Accident policies may be limited-accident (covering specific accidents) or comprehensive-accident insurance.¹⁵ Health insurance provides coverage for loss of time due to sickness. Health insurance policies may be either non-confinement or confinement policies, and may be extended to include hospitalization privileges.

All of these types of insurance coverage—accident, health, and hospitalization—may be written on a group basis as well as individually. Many business firms and an increasing number of non-profit organizations provide group accident, health, and hospitalization policies as employee benefits.¹⁶

The data collected in the writer's survey reveal that 50 schools (36.8 per cent of the 136) have provision for group accident insurance for custodians; 47 schools (34.6 per cent) for clerical employees, and 35 schools (27.5 per cent) for cafeteria employees. The data also reveal that 36 schools (26.4 per cent) have provision for group health insurance for custodial workers; 32 schools (23.5 per cent) for clerical employees and 25 schools (18.4 per cent) for cafeteria personnel. In both cases, for group accident and group health insurance, the pattern is similar. When the numbers and per cents of workers in each category covered are considered, it is found that more custodians than clerks and more clerks than cafeteria workers are benefiting by these two types of insurance. Administrators should investigate the advantages of making more extensive provision for group accident and health insurance coverage for all school employees. Provision for such employee benefits as group accident and health insurance has a public relations value and makes a definite contribution toward building employee loyalty, increasing job satisfaction, and stabilizing the working force.

RETIREMENT PROGRAMS

The increasing importance of the lay teacher in the Catholic

¹⁵ *Ibid.*

¹⁶ Leo V. Ryan, "The School Insurance Portfolio: III Employee Insurance Programs, B. Group Accident and Health Insurance," *Catholic School Journal*, LVI (October, 1956), 245.

secondary school has focused new attention on problems of salary, tenure, and retirement.¹⁷ Retirement programs for lay teachers are in effect at the diocesan level in the Archdiocese of Milwaukee,¹⁸ and in the Diocese of Peoria.¹⁹ The retirement program developed for the Diocese of Peoria also includes non-teaching personnel.²⁰ A number of central schools have developed individual pension plans or have provided coverage for individual employees.²¹

Administrators were asked by the writer to identify the existence of retirement programs or pension plans, the type—diocesan or local—and the non-certificated personnel included in the programs. Answers to the question about retirement programs or pensions may be divided into two groups: (1) administrators who specified the type of program available to each category of employees, and (2) administrators who specified provision for retirement programs, but failed to indicate the non-certificated personnel eligible for these benefits.

In the first group, six administrators (4.4 per cent of the 136) reported retirement programs for custodial employees—five programs of local origin and one program of diocesan origin. Seven administrators (5.1 per cent) reported retirement programs for clerical employees—four programs offered by the individual schools and three programs offered by the dioceses. Two administrators (1.5 per cent) reported retirement benefits for cafeteria workers; both of these programs originated with the individual schools.

In the second group, eight respondents (5.9 per cent) reported retirement programs for non-certificated personnel. Seven programs were identified as diocesan in origin and one program was reported as a project of an individual school. None of these administrators indicated the groups of non-teaching personnel covered by the retirement or pension programs. The schools reporting retirement pro-

¹⁷ Cf. Joseph J. Panzer, "The Administrator's Approach to the Lay Teacher Problem Regarding Salary, Tenure, and Pensions," *National Catholic Educational Association Bulletin*, LII (August, 1955), 267-272.

¹⁸ Ralph Schmit, "A Personnel Program for Laymen in the Catholic Schools," *Catholic School Journal*, LVI (September, 1956), 201-203.

¹⁹ Leo V. Ryan, "The School Insurance Portfolio: III Employee Insurance Programs, C. Retirement Plans," *Catholic School Journal*, LVI (December, 1956), 305-307.

²⁰ *Ibid.*, p. 306.

²¹ The pension plan for lay teachers and other lay personnel at St. Xavier High School, Cincinnati, Ohio, is described in *The Catholic Educational Review*, LV (February, 1957), 126.

grams of diocesan origin were located in the Archdioceses of Boston, Philadelphia, and New York, and in the Dioceses of Buffalo, Paterson, and Steubenville. The one central school reporting an individual program was located in the Diocese of Saint Augustine.

One fact revealed by the answers to the question on retirement was especially interesting. With the exception of the replies from the Archdiocese of Philadelphia in which two schools reported diocesan programs without submitting details, the answers came from a single school in each of the archdioceses or dioceses mentioned. In the cases of the Archdioceses of Boston, Philadelphia, and New York, and the Dioceses of Buffalo and Paterson, several schools co-operated in the study. Yet, only one school in each diocese reported participation in the diocesan program providing retirement benefits for school employees. This fact would suggest that diocesan programs in these areas must involve only voluntary participation on the part of the central Catholic high schools.

Administrators should undertake serious study of the retirement problem for non-certificated personnel and co-operate wherever possible with existing diocesan retirement or pension programs. Study should also be initiated at the diocesan level to explore the feasibility of developing retirement programs or pension plans for all school employees.

VACATIONS

The Commission on Teacher Education and Professional Standards of the Ohio Education Association suggests this guide for determining vacation policy:

Vacation policy should be just and equitable for each group of employees. It is important, from the standpoint of good administration, that definite vacation regulations be established and that all employees be familiarized with the information. Vacations are granted to afford rest and recuperation so that an employee may perform his duties more effectively upon his return.²²

Only 28 administrators (20.7 per cent of the 136) reported that their schools did not have a policy on vacations. The vacation policy

²² The Commission on Teacher Education and Professional Standards, Ohio Education Association, *School Personnel Policies* (Columbus: The Association, 1956), p. 39.

covers custodial and clerical employees. Cafeteria workers are employed for the school term, allowing them the summer months free for vacation or other seasonal employment.

The length of the vacation allowed for custodians and school clerks varies. In this study, the 90 schools reporting custodial vacations indicated an average of 2.24 weeks. This practice is consistent with the recommendation of Phay that "at least two weeks' vacation should be granted to all full-time custodians."²³ In an earlier article Phay reported that custodians in public schools averaged two weeks vacation with pay.²⁴ The 66 schools reporting vacations for clerical employees indicated an average of 2.1 weeks vacation.

Eighty of the 90 schools granting vacations to custodians allowed the vacation with pay. Fifty-eight of the 66 schools granting vacations to clerical employees allowed the vacation with pay. Linn notes: "While a very few communities grant no paid vacations to custodial employees, and some allow only one week with pay, a two-week vacation with pay is so common that it may be accepted as a minimum."²⁵ The two-week vacation with pay for the school secretary or other clerical employee appears also to be a common practice in school administration. Policies concerning vacation allowances, length of leave, and pay provisions in central Catholic high schools are comparable to practices in public school systems.

HOUSING AND MEAL PRIVILEGES

Local circumstances sometimes make it possible for the central school to provide housing for custodial or clerical personnel. In twelve schools (8.8 per cent), custodians and in three schools (2.2 per cent) clerical employees are provided with housing. The practice of providing housing for non-certificated personnel is not widespread, however.

Administrators were asked to indicate whether or not the school provided the noon lunch to non-teaching personnel as a benefit of their employment. Sixty-two schools (45.6 per cent) reported providing noon lunches to custodians; 51 schools (37.5 per cent) to

²³ Phay, "Custodial Personnel Administration," *American School Board Journal*, CXVII (August, 1948), 42.

²⁴ Phay, "Custodial Personnel Administration," *American School Board Journal*, CXVII (June, 1948), 25.

²⁵ H. H. Linn, "Personnel Policies for Building Service Employees—Part II," *American School Board Journal*, C (April, 1940), 30.

clerical employees, and 68 schools (50.0 per cent) to cafeteria employees. The only surprising fact when the numbers and per cents of workers in each category are considered is the small per cent of cafeteria workers fed. The recommendation to be made concerning the free noon luncheon for employees would be that the school adopt a consistent policy for both teaching and non-teaching personnel.

CONCLUSION

There is reason to believe that the conditions reported in the study of central Catholic high schools are a reasonably accurate reflection of conditions also existing in most private and parish secondary schools. The similarity of responses is an indication of the common acceptance on the part of administrators of the merit of employee benefit programs, since the policies generally reflect independent decisions in the schools involved rather than diocesan policies. Further study of general employee benefits should be conducted periodically. A specific study of school policies on retirement for non-teaching personnel would provide a valuable guide to help school administrators do something about this important matter.

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The College of St. Thomas, St. Paul, Minnesota, announced inauguration of a faculty retirement benefit program last month. Teachers contribute 4 per cent of their salary and the college matches the amount.

* * *

Five sisters from the schools of the Diocese of Youngstown constructed the reading comprehension test now being administered by the Ohio State Department of Education to public and private junior and senior high-school pupils.

* * *

Two new pamphlets were added to the Catechetical Guild's First Books for Little Catholics series last month. Published by the Golden Press (630 Fifth Avenue, New York 20, N. Y.), they are: "Good Manners in God's House" and "I Want To Be Good."

* * *

St. Anselm's College, Manchester, New Hampshire, was recently accredited by the National League for Nursing.

SCREENING OF CANDIDATES FOR PRIESTHOOD AND RELIGIOUS LIFE

By Rev. Aubrey A. Zellner, O.S.B.*

SCREENING OF CANDIDATES for the seminary or for religious life has been going on for a long, long time. No one will question the necessity of screening. However, the methods used to evaluate the suitability of candidates have been sometimes questioned and with good reason. If the judgment of superiors and committees and chapters has seemed haphazard at times, perhaps it has been because insufficient objective evidence has been available for making that judgment.

Let it be understood at the beginning that if psychological tests are to be used to screen candidates, two extremes must be avoided. Any reputable psychologist would emphasize this. First of all, these tests will *never* be a substitute for the critical and experienced observation of candidates and prudent decisions made by responsible people. Thus it follows that if anyone expects a facile solution to the question of choosing vocations by the mere use of psychological tests he will be disappointed. Psychological tests should be used most properly as aids. One uses glasses as an aid to impaired eyesight. In many cases perfect vision does not result from the use of glasses. One uses aids for impaired hearing. Even with the best of hearing aids a person with impaired hearing may not achieve perfect hearing. Thus, to formulate the principle, it must be stated that if anyone tries to use psychological tests as a complete substitute for experience and observation he is misusing the tests.

The other extreme is this: if anyone makes a judgment on a given candidate and considers psychological test results valid only if they corroborate his private judgment and considers the test results invalid if they do not agree with his judgment, then most likely such a person is overrating his private judgment. He really has no trust in the psychological test results and it should be considered a waste of time for him to go through the motions of administering the tests. Furthermore, most psychological tests involve considerable statistical

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manipulation and the study of norms and their application to the case at hand. Somewhere between the two extreme views described we must look for a balanced mean if we want to make legitimate use of tests for screening candidates.

ATTITUDES TOWARD PSYCHOLOGICAL TESTING

Just as the admission practices of the various agencies in education and in the occupational fields have been affected by the contributions of psychological testing, so it seems but natural that if seminary officials and superiors of religious groups keep up with the changing times, their admissions policies should be influenced by the factor of psychological testing. Cardinal Tisserant has been quoted as saying that the mere fact that recent developments in the social and psychological sciences are entirely new to the thinking of priests does not give them a right to neglect these developments outright.¹

The acceptance of the contributions of psychological testing in screening is but an initial step. In the application of the test results we have to consider the competence of the psychologist who makes the interpretations. It is not difficult to master the mechanics of administering and scoring most of these tests. Interpretation is the phase that demands experience and training. The psychologist must have a solid formation in his chosen field. And, even then, he should remember that training in the use of psychological testing is never really complete. Considering current developments, there is always more that can be learned. Adequate training sufficient to qualify for membership in the American Psychological Association and membership in the American Catholic Psychological Association should be a minimum.

In the field of psychological testing one finds a wealth of literature each month in periodicals and books. However, the literature that concerns itself specifically with psychological testing and screening of candidates for the religious life and the priesthood is not very plentiful. Most of what has been done is to be found in magazine articles or in dissertations which have not been published. There is an interesting book on the subject which has been released under the joint authorship of Antoine Benkö and Joseph Nuttin, and

¹Cited in Antoine Benkö and Joseph Nuttin, *Examen de la Personnalité chez les Candidates a la Prêtise* (Louvain, Belgium: Publications Universitaires de Louvaine, 1956), p. 109.

SCREENING OF CANDIDATES FOR PRIESTHOOD AND RELIGIOUS LIFE

By Rev. Aubrey A. Zellner, O.S.B.*

SCREENING OF CANDIDATES for the seminary or for religious life has been going on for a long, long time. No one will question the necessity of screening. However, the methods used to evaluate the suitability of candidates have been sometimes questioned and with good reason. If the judgment of superiors and committees and chapters has seemed haphazard at times, perhaps it has been because insufficient objective evidence has been available for making that judgment.

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published by the University of Louvain.² The main part of the book is the presentation of an experiment with the use of the Minnesota Multiphasic Personality Inventory. The test items were translated into French and the test was given to 181 young religious who were studying philosophy or theology, and it was also given to 79 novices. Selection was not determined by this test. It was merely administered and the results kept for use in the experiment. The novices were observed carefully for two years after taking the test. Out of the original 79 the number who had left the novitiate was ten. Of these, seven had shown abnormal peaks on several scales of the personality test. The other three left the novitiate for reasons of their own. Twenty-five novice masters and other competent spiritual directors prepared a questionnaire which they administered to the 181 young religious mentioned above. The questionnaire, together with an interview, was used to gain insight into the degree of the subjects' adaptation to their vocation and to religious life. The symptoms of maladjustment thus obtained were compared with the profiles which resulted from the Minnesota Personality Test Profiles of the same person. The results were quite conclusive. Those who had abnormal peaks on two or more of the scales in the personality test, and there were eight in this group, also showed themselves maladjusted in the special questionnaire concerning their vocation and the records of the interviews that accompanied the questionnaire. Although the authors of the book say that there is room for more study and continued research, the Minnesota Personality Test has proved that it has considerable value as a screening device.

CASE FOR PSYCHOLOGICAL SCREENING

A very brief history of the use of psychological testing in screening is in order here. Father Verner Moore, of the Order of Saint Benedict, was teaching at The Catholic University of America in Washington, D. C., in the 1930's. In the early part of that decade he was given a grant from the Carnegie Foundation to investigate insanity among priests and religious. He sent inquiries to practically all the asylums of the country and he got almost 100 per cent response. His objective was to find out the percentage of priests and nuns and brothers who had been hospitalized for mental disorders.

² Benkő and Nuttin, *op. cit.*

His results were published in the *Ecclesiastical Review* in articles during the year 1936.³ He found out that of 100,000 priests investigated there were 446 who were insane; of 100,000 nuns, there were 428 insane from the active orders and 1,034 from the cloistered orders; and of 100,000 brothers in religion there were 418 insane. It must be understood, of course, that these figures have been prorated for convenience. Actually there are slightly less than 70,000 priests in the United States today. For the general population the figures showed that of 100,000, 595 were insane. Thus, the priests and nuns and brothers looked better according to these figures than the average population.

In studying his data Father Moore made the comment that certain prepsychotic types seem to drift toward religious life. By this he meant people who had a strong tendency toward insanity or severe emotional disturbances. Among the religious who had been institutionalized, he found a greater proportion of schizophrenics—people who have lost the proper sense of reality—than could be found in institutionalized persons in the general population. A similar survey by Sister William Kelly was conducted recently, over twenty years later.⁴ It was concerned with sisters only and, in the main, corroborates the findings of Father Moore. Her study shows less contrast in the number of insane among sisters from active orders and cloistered orders. Prorating figures, she found 585 of 100,000 sisters in active orders insane and 797 of 100,000 sisters of cloistered sisters insane. The hypothesis is proffered that excessive work loads on active order sisters may have caused psychological breakdowns. She made specific reference to overcrowded classrooms, the pressure of accreditation demands, and the understaffed hospitals in which sisters work. The writer would suggest also that cloistered orders may have become more selective with their candidates over the years.

Much valuable research has come out of Fordham University in recent years in the use of psychological testing and its application to the screening of candidates for the seminary and for religious insti-

³Dom Thomas V. Moore, "Insanity in Priests and Religious," *American Ecclesiastical Review*, XCV (November, 1936), 485-498; "The Detection of Prepsychotics Who Apply for Admission to the Priesthood or Religious Life," *ibid.* (December, 1936), 601-613.

⁴Sister Mary William Kelly, "The Incidence of Hospitalized Mental Illness among Religious Sisters in the United States," *American Journal of Psychiatry*, CXV (July, 1958), 72-76.

tutions. Undoubtedly most of this has been stimulated by Father William Bier, S.J., who directs the Department of Psychology and who did a doctoral dissertation at The Catholic University in 1948, using the Minnesota Personality Test to compare a seminary group with other groups. Other significant studies have been done at The Catholic University and at other universities throughout the country, not only by Catholics but by others as well.

The question comes to mind as to how trustworthy these tests are. This question must be considered. We are, perhaps, in an area where we will never have complete certainty, but we can say with assurance that after using psychological tests as an ancillary device we have much more certainty than we had previously with subjective and sometimes superficial devices that have been used for screening of candidates in the past. Father Plé, a Dominican who is editor of *La Vie Spirituelle*, has said that if the human mind cannot probe the mysterious interplay of divine grace and human freedom after an event, still less can it see with absolute surety beforehand.⁵ In other words, when a person has left the priesthood or religion, was it because of infidelity to his vocation or because he had no vocation originally, or was it because he was psychologically unsuitable for the life he embraced? Considering everything, we can use tests with confidence even though we cannot lay claim to absolute certainty. To hope for the latter involves unreasonable optimism at the present time.

KINDS OF PSYCHOLOGICAL TESTS

There are different kinds of tests that can be used in psychological screening. These will be considered very briefly and then something will be said about the moral problems involved in psychological testing. First of all, there are intelligence tests—tests of ability to do academic work. For the priesthood, certainly, and for any kind of religious life, a good average intelligence is absolutely necessary. We must have some assurance that the candidate understands instruction and the obligations of the life which he intends to embrace. He must take vows and he must understand what the vows imply. Also, there is objective evidence to show that when a person is so intellectually limited that he has to struggle heroically to keep

⁵ William Bier, S.J., "Psychological Testing of Candidates and the Theology of Vocation," *Review for Religious*, XII (November 15, 1953), 301.

up with the training demands of the priesthood he tends to develop serious emotional conflicts because of constant frustrations.

Another area we must consider is achievement testing. We have national achievement tests which have been standardized over the country, or at least standardized for certain areas. In addition to testing in individual schools and classes it is worth while to know how a candidate can perform on standardized tests of achievement.

Another type of test is the interest test. There are many types, but perhaps the most commonly used are the Kuder Interest and the Strong Interest Test. Much research has been done on both these tests. The Strong Test has become especially valuable since a priest of St. Bonaventure's University in New York has worked out a priest scale for the test.⁶ He validated the scale by administering the test to hundreds of priests, so that it is now possible to compare the interests of a candidate with the typical interests of priests. No one would consider using the priest scale of this test as the sole criterion for judging a vocation to the priesthood, yet it gives the vocational director a lead; and if there is evidence of a social service interest in the candidate one has further basis for judging whether the candidate is considering the priesthood for worthy reasons or not.

A final type of test that can be used in screening candidates is the personality test. This is perhaps the area in which most people have been critical and anxious. One test which is commonly used has been referred to before, namely, the Minnesota Multiphasic Personality Inventory. It has been used extensively, and it has been subjected to careful research with practically all types of people. It consists of 566 items which are answered as true or false. There is a card form and a booklet form. The card form is the original form of the test and is perhaps a bit more sensitive than the booklet form. In the former, no writing is done. Cards with printed items are merely put into compartments labelled "true" or "false" or "cannot say." The Minnesota Test is valuable in that it has a lie-detecting scale. It even measures unconscious falsification and exaggerated defense against testing. Briefly, the Minnesota Test will bring out hypochondriasis or overconcern about health, depression, or feelings of uselessness, nervousness or tension, hostility and aggression, effeminacy or masculinity, suspiciousness, compulsiveness about

⁶Brian Lahota, *Vocational Interests of Catholic Priests* (Washington, D. C.: The Catholic University of America Press, 1948).

details and indecisiveness, grasp of reality or extremely bizarre thinking, hypomania or exaggerated drive, and finally, sociability. A test of this kind alone is not sufficient to evaluate the personality of a given individual. An autobiography is desirable, supplemented by careful interviews by a spiritual director.

In addition to the Minnesota Test there are many other so-called projective tests. Perhaps the most common ones are the TAT or Thematic Apperceptive Test, and the famous Rorschach Ink Blot Test. The tests are not easy to administer or to interpret. Considerable training in the dynamics of personality is necessary before one can begin to handle these two tests with facility and accuracy.

If personality tests are to be used, definite rules and objectives must be formulated and a confidential method of filing results must be determined beforehand.

When a chapter or a large group has to decide on the acceptance of candidates it does not seem desirable that professional psychological information be presented in technical terms. Technically expressed test results are either meaningless or subject to misinterpretation; sometimes they may even cause anxiety to those who decide on acceptance since practically everyone must admit some unsuitability at least at times. Perhaps it would be desirable for a committee to screen the candidates and then have one member of the committee present the findings on the candidate to the chapter or larger group. It goes without saying that the physical examination of candidates for the novitiate or for the seminary is important; it is desirable that if at all possible it be done by a doctor who is psychologically orientated or at least has had some training in psychology.

MEANING OF VOCATION

This brings up the basic question of vocation. What do we mean by "vocation"? It seems to the writer that, following St. Thomas, we have to consider the internal aspect and the external aspect of a vocation. The internal aspect involves God's grace, which no doubt we will never be able to measure. The external aspect which gives the vocation reality is that call to orders or to the religious life made by the religious superior or prelate. The latter needs all possible information to make a prudent decision. If we are realistic we must admit that recommendations from pastors and others acquainted with the prospective candidate are often vague or have little mean-

ing; and sometimes they are even misleading. For a vocation to religious life or the seminary one needs proper qualities of mind and body. We have the saying *Gratia supponit naturam*. The *natura* is certainly important. If we routinely demand a physical examination to check on heart and lungs and the like, why should we not demand some examination of emotional stability, since there are valid means available for doing so? Recent responsible authorities in the field of psychological testing have stated that superiors are not only free to use these psychological tests but even have some obligation to do so. Part of their argument is that superiors find that they are spending most of their time with problems of emotionally disturbed subjects who were patently unsuitable originally for the life that they chose. Father Plè has said that if psychologists can give some warning before the outset, it is a fault not to ask for their services when deciding whether to accept or to reject certain candidates for religion or for the seminary. Church law says that candidates must have the qualities of mind and of body which render the individual fit to bear the burden of the religious state. If it is a burden, then these individuals should not only have average mental stability but a stability better than average, because the life that they intend to embrace, whether in the priesthood or in a religious community, is a challenge to personality—a holocaust and a martyrdom.

What are some of the maturity indices to consider in a candidate? One writer says that the candidate should have maturity, balance, stability, good self-control, and the ability to adjust.⁷ More specifically, another writer states that he would rule out candidates who are the shut-in type, unsociable, irritable, violent and uncontrollable in their temper.⁸ Another says that paranoid suspiciousness and definite deviant sexuality tendencies should rule out a candidate.⁹ Certain neurotic types seem to be unsuitable for the priesthood or for religious life. These include the hypochondriac who has a very abnormal concern about health and the obsessive-compulsive type whose problem shows up in scrupulosity and extreme indecisiveness. We do not refer to a casual or intermittent type of scrupulosity but one that is persistent and does not ever really seem to clear up.

⁷ Bier, *Review for Religious*, XII, 296.

⁸ Moore, *American Ecclesiastical Review*, XCV, 601-613.

⁹ Richard Vaughan, "Moral Issues in Psychological Screening," *Review for Religious*, XVI (March 15, 1957), 68.

TESTING BEFORE AND AFTER ADMISSION

As far as doubtful cases are concerned, most writers seem to agree that we should be severe rather than lenient. The Church and religious groups have rights. The common good should prevail over the demands of the individual candidate. It is mistaken charity to accept doubtfully mature and questionably stable individuals into religion or the seminary. We are unrealistic if we look for a miraculous change in an individual through training in the seminary or formation in the religious life. The chances are not good that there will be a basic change in psychological functioning. There is definite evidence, carefully compiled, which shows that the effect of religious life is to extend and to deepen the pre-existing psychological tendencies and thus produce a quantitative rather than a qualitative change in the psychological functioning of the individual religious or seminarian.¹⁰

What if the candidate refuses to submit to psychological testing? It seems to the writer and to most responsible authorities that the superior should refuse this person entrance. The very fact of refusal seems to indicate that something is wrong. The testing is to the individual's advantage as well as to that of the community, and the superior is within his rights in asking for both physical and psychological tests. The fundamental value—and this the writer supposes is the most important good of the psychological testing program—is that we have a means for detecting the grossly abnormal applicant. Sometimes he can mask abnormality; there are some individuals who are so perceptive that they can do this in an interview even with a carefully prepared questionnaire administered by a vocational director with a tremendous amount of experience. There is evidence that even trained psychiatrists and psychologists have a hard time determining the intellectual functioning level of an individual, much less his psychological functioning level, merely by an interview. Few authorities would dispute the fact that intelligence testing is easier than personality testing—evaluation of the emotional life.

To accept a candidate conditionally is a very questionable pro-

¹⁰ Sister Martina Mastej, "A Study of the Influence of Religious Life on the Personality Adjustment of Religious Women as Measured by the Modified Form of the MMPT" (unpublished Ph.D. dissertation, Dept. of Psychology, Fordham University, 1957).

cedure. In most cases he will not leave voluntarily. A delayed decision becomes more and more difficult to make. Furthermore, after a candidate is in the seminary or in religion for a time he tends to devise defenses to hide serious weaknesses. There are cases on record where individuals held themselves together with tremendous effort until final acceptance; then a complete breakdown or disintegration occurred. Such individuals become expensive charges of a diocese or a religious community.

The seriously emotionally disturbed individual in religion is a scandal to the faithful. This is a serious consideration. If an applicant's state of mind is uncertain, most psychologists would consider this as evidence that he is a poor risk. An applicant merely wanting to give the life a try shows too much indecision. He has to make up his mind, and no one else can do it for him without opening up the possibilities for a petition for dispensation later on.

When a candidate has been refused admission, it is not the obligation of a superior to tell the individual just why in specific detail he was refused. A general statement is sufficient. If a candidate seems to need psychiatric help, the superior can recommend it and perhaps he should do so.

As to persons who are already in religion, there is some dispute as to whether the superior can demand psychological testing. Certainly he is free to urge it and to point out its benefits in a given case. Church Law does not allow the superior to demand a manifestation of conscience. But neither does the law forbid voluntary manifestation of conscience. Taking a personality test does not involve a manifestation of conscience. Furthermore, the writer feels that he has examined practically all recent pronouncements of the Holy See on psychological testing and has listened to discussions of these pronouncements by conscientious and competent authorities and finds that there is no evidence in these pronouncements on which to base disapproval of such testing.

It has been said that in God's providence we will always have difficult members in religious groups to make life a source of virtue and sanctification for others. Granted, but it does seem rather unreasonable to contribute knowingly to the difficulty of religious life or the problems of the faithful in parishes by admitting psychologically unsuitable persons to religion or to the seminary. Psychological testing has a function to perform in this regard.

THE TEACHER LOOKS INTO THE HOME

By Helen E. Peixotto*

THIS IS THE STORY of Keith. His story can be multiplied many times and applied to many different children with certain modifications. In fact, it can be applied to all children with particular variations because all children have "homes" of one sort or another, someplace where they live when not in school, and all children have problems of one sort or another. If it is true, as Shakespeare says that "Heaven lies about us in our infancy," our infancy is certainly short-lived. Therefore it seems appropriate to tell Keith's story so that those who read it may not only know him, but may modify his story according to their own classroom experiences.

Like any other little boy, Keith started school in the first grade with certain "equipment." This term is used to describe any individual totally at any period of his life. It side-steps the nature-nurture controversy, the dispute about which factors or characteristics are genetic or hereditary and which are acquired from environmental causes. Neither is the term "equipment" limited by temporal boundaries. It may be used to describe a person at any age, not only at birth. In addition, it is as broad or as narrow as the philosophy of the person using it. It includes the personality of the individual, all the experiences that have or are affecting his adjustment, the emotional and physical maturity and the functioning status of each of these at the moment. If one's philosophy includes the working of grace then this, too, may be included in the term "equipment."

Thus, a person's equipment changes with the years. For example: A child may be born sound and healthy. During his fifth or sixth year he may be in an automobile accident and may be hurt on the head so that his brain is permanently damaged. After this time an injured brain is part of his equipment. Another example: This girl was rejected by her mother almost from birth. The rejection was subtle; the mother was not aware of it, but it engendered in the child many feelings of hostility. These feelings generalized to other people and situations until in early adulthood a basically hostile personality had become part of this individual's equipment.

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A LITTLE BOY'S EQUIPMENT

Let us see now what Keith's equipment was when he started school. It is undoubtedly evident by now that one may evaluate an individual's equipment as good or bad, positive or negative, assets or liabilities. In fact, one could summarize them in bookkeeping fashion in a ledger. Keith has good intelligence: at eight years of age he is testing well above average. He is a healthy, sturdy youngster. He is an attractive looking boy, who in some situations can be friendly and outgoing.

But on the other side of the ledger, Keith is hostile and aggressive, is doing poorly in school, and gets into trouble on the playground and in the neighborhood. He has many fears, among which are fear of bodily injury and fear of aggression. It is evident that when Keith is judged on the basis of native endowment, hereditary and congenital factors, he has many assets; but in terms of present equipment, his personality as it has developed up to the present time presents many liabilities. In fact, the liabilities outweigh the assets.

How does Keith appear to his teacher? The teacher knows that Keith cannot read beyond the pre-primer level although he is in the third grade. She knows also that he has little or no idea of number concepts. Since all school subjects depend on reading, Keith appears to his teacher as a poor student, a failure. The teacher sees him, too, as inattentive and distracting to the other children. She is not sure whether he is dull and cannot learn, or "bad" and will not learn. On the playground, she sees him fighting continually; he is the leader of the more aggressive boys. Since this behavior has frequently gotten him in trouble, he has developed considerable antagonism toward authority.

Keith frequently absents himself or comes late to school. This appears on the surface to be a mild sort of truancy but actually these occurrences can all be explained by Keith's fear of injury, so that the least scratch or bump must be taken care of immediately with medication and by calling mother and getting reassurance. It is obvious that Keith is given many reprimands which he feels are unjust. This has two effects on Keith: It intensifies his antagonism for authority and develops in him a feeling of self-pity. To use his words: "I have more trouble than anyone else."

None of these feelings and attitudes or problems developed spon-

taneously. All are the results of actions and interactions, experiences and pressures from the environment, and in particular that part of Keith's environment which is his home.

A LITTLE BOY'S HOME

What would Keith's teacher find if she looked inside his home? This would, of course, depend on how deeply she looked. If she saw the home as it is to Keith and not simply as it might appear to the casual observer she would see something like this. It is fairly well-kept home, even though furniture is rather worn from the hard play of two children, Keith and his sister. Keith's mother goes to work every day to support herself and the children. His father has experienced a great deal of sickness and at present is considered an alcoholic and is in jail. He has been in and out of the home sporadically during the entire lifetime of the children. On one occasion when he had been drinking the mother became angry, and hit him on the head. This resulted in considerable bleeding. She then put the father out of the home. Apparently the children witnessed this scene. It is highly probable that this experience, which Keith remembers very vividly, explains his overconcern about bodily injury, and his need for reassurance from his mother. It is noteworthy that his sister who could identify with the aggressor, the mother, did not develop the severe reaction noted in the boy. Keith, on the other hand, identified with the father. This is what mother is capable of doing to the male person. She can attack and put him out of the house. It is not necessary to interpret this experience any more deeply or any more dynamically to appreciate the conflict it has set up in this child.

This conflict has manifested itself in several ways. There was, for example, the monster in the alley which Keith feared. But this phantasy no longer bothers Keith. He says his therapist sent it away.

Yet he is not able to get angry at his mother. So these pent-up feelings are expressed on the playground and in the neighborhood by picking fights with other children, with whom it is comparatively safe to be angry.

When the teacher looks into the home she is not going to be able to understand all of this but if she really looks and thinks of what she sees she will understand some of it. She will know that Keith's home situation is less than ideal. She will know that his mother is

an aggressive woman, which the mother's visits to the school should have told her, but she must think beyond "How shall I react to this aggressive woman?" to "How does Keith react to this aggressive woman and how does she affect his behavior inside and outside the home?" If the teacher probes this deeply, perhaps she will have enough insight to handle Keith knowledgefully and sympathetically.

This is not, of course, a psychiatric interpretation. Not all interpretation is psychiatric. There are various levels, at which one may interpret behavior and assign causes for actions. Some causes of behavior are more proximate than others. A psychiatrist would delve into the least proximate causes. This may be necessary for therapy but it is not necessary for good teaching. However, good teaching does imply understanding the child and not just knowing mechanical methods of imparting information.

By looking into the home we have found some of the causes for Keith's hostile, aggressive behavior on the playground and in the neighborhood. But we have not yet found any reason why Keith is unable to read or to do other school work. We know that it is not lack of intelligence, because he has been given an individual intelligence test and we know that in spite of his learning difficulties, intellectually, he is above average.

But to have this bit of isolated information and to label him as an "underachiever" is of little value either to him or to the teacher. Why can't Keith learn? Why is he an underachiever? To answer this question we look into the most basic learning process, not the first method of teaching applied in the primary grade, but the first learning which begins in infancy.

PSYCHOLOGY OF EARLY LEARNING

Psychology has made many contributions to our knowledge of learning and most of these are well known to teachers through courses in educational psychology. For example, they know the "Laws of Learning": the law of recency, the law of frequency, the law of contiguity, and the law of effect. They have been taught that reward is a more effective agent for learning than is punishment. They have heard of learning by means of conditioning, not in the old Pavlovian sense which was very limited and of little value to the classroom teacher, but its later development by Skinner, who made

it a method more suitable for special learning situations than for teaching a class of forty children of elementary-school age.

But education has for the most part neglected the earliest learning process. Its investigation has been left largely to child psychologists and child psychiatrists, such as Bowlby,¹ Anna Freud,² Ribble,³ and Lippmann⁴ among others. As a result, the student of educational psychology is often in the position of building on a foundation concerning which she knows little or nothing. This may mean that to her the true explanation why some children are underachievers is quite baffling. A child is not born an underachiever and hence must remain an underachiever for the rest of his life. On the contrary this is a type of passive negativism which may develop at any period.

We should, perhaps, briefly review these earliest learning experiences. The *sine qua non* of learning is the ability to make relationships. Intelligent activity in our culture depends largely on the ability to abstract. This may be true of all cultures, but in the American-European way of life abstraction with verbal symbolic material is considered the highest order of intelligence. Abstraction of essentials from non-essentials begins at a very early age when the infant responds to or relates to the mother or mother-substitute. Unless the baby learns through this first one-to-one relationship, the basis for recognizing any relationship is not developed. The child who has not learned to relate at this age will have trouble with learning throughout life, from the initial controls of bladder and bowel function to emotional control and abstract thinking.

Early learning, that is learning the early controls, is established by satisfying the pleasure principle. One pleasure that the child enjoys is gratifying the object of his love. To do this he will control bladder activity, he will learn to talk, to read and, in general, to comply with the demands of the environment as interpreted by the object of his love. Thus, the young child learns through pleasure.

However, if there is no object of his affection to satisfy, his learn-

¹ John Bowlby, *Maternal Care and Mental Health* (Geneva, Switzerland: World Health Organization, 1952).

² Anna Freud, *The Ego and the Mechanisms of Defense* (New York: International Universities Press, 1946).

³ Margaret Ribble, *The Rights of Infants* (New York: Columbia University Press, 1943).

⁴ Hyman Lippmann, *Treatment of the Child in Emotional Conflict* (New York: McGraw-Hill Book Co., 1956).

ing will be greatly retarded. The type and extent of retardation will be somewhat related to the amount of love relationship established as well as to the period of life when love-deprivation took place. Bowlby, for example, believes that children who are deprived of love at about the age of three years will always have trouble, or do less well in abstract thinking than will children who have not been so deprived.⁵ Even during these early years one may, of course, apply the laws of learning: frequency, recency, intensity, similarity, contrast, contiguity, and effect. But these are secondary to the relationship which must be established as the primary foundation.

A LITTLE BOY'S NEED

Now to return to Keith. In his earliest months, and the second six months of life seem to be the beginning of this crucial period for establishing personal relationships, Keith's relationships must have been good. His IQ is high average. He is good at thinking things out and at accomplishing those things which are satisfying to him. So it appears that personal relationships deteriorated after the basic abilities had already been learned.

This seems to be the factor which distinguishes between the underachiever and the retarded child. The underachiever has the techniques, the "know-how" to learn, but he does not use them. There is, then, a problem in motivation. Even after the basic learning process has been established it would appear that personal relationship and a pleasing object of love often continue to be the primary motivating forces in learning. Eventually the exploratory drive may be channeled into intellectual pursuits so that intellectual curiosity becomes a strong motivating force but this seems to develop later in most people and not at all in many people.

Therefore, it seems that for the underachiever either there is no motivating love relationship to stimulate achievement, or there is a definite motivation to be hostile to the object of his love and to displease. This type of hostility may be passive or active. In either case it is called aggressive because in one way or another it is acting out hostile feelings. Sometimes the term negativism is used if it is deep-seated, or the term oppositional behavior if it is more superficial.

Keith's behavior would doubtlessly be called negativistic. In relat-

⁵ Bowlby, pp. 19 and 47.

ing to his love object, his mother, he is passively aggressive in his unconscious refusal to learn. He is much too fearful at a level of consciousness below awareness, to handle this hostility in an open, active way. The acting out his active aggressive behavior is transferred to the playground and to other children and adults in the neighborhood.

Thus Keith appears as a school problem, as an underachiever. His ability and techniques have developed but he is unable to use them. He is not consciously refusing to achieve or to learn, even to himself. This is a much more subtle reaction of which he is not himself aware. This is why Keith does not learn, is aggressive on the playground and is considered to be a problem in school and in the neighborhood.

In summary what have we learned about Keith by looking beyond the classroom?

We have learned that he is a child of above average intelligence, so that we know his learning problem is not caused by intellectual retardation. Hence, on the most superficial level, we can diagnose him as an underachiever. We have learned something about the reasons for this lack of achievement, the motivating forces behind it.

RECOMMENDATIONS TO TEACHERS

The key question is: Having this information, is there anything the teacher can do differently? Perhaps there is. For one thing, knowing the reason for a person's behavior often makes it easier to accept the behavior and thus the person, in this case, the child. Acceptance of Keith will make a tremendous difference in his attitude toward school, toward his teacher and toward authority in general. Therefore, anything that a teacher can do to foster acceptance of her students will be helpful and will pay dividends in her effectiveness as a teacher. Not that the teacher should try to be a therapist. The classroom is not a suitable milieu for therapy in the technical sense. However, if she understands the motivating forces for a child's behavior the teacher can often do positive things to maintain his adjustment, or at the very least refrain from doing things to increase his maladjustment.

If there is a school psychologist available for consultation, a specific program to help the child can be worked out. Remedial work is appropriate for an underachiever, but it may not be appropri-

ate for a mentally retarded child. In Keith's case, referral to a child guidance center was instituted and he is now learning, doing better in school and engaging in only a normal amount of fighting in the neighborhood.

But it must not be forgotten that each child is different and so each child's problem is different. We have gone into detail concerning one child, an underachiever, to show what could be learned about this child, and with this knowledge of him what might be done by the teacher to help him—things that might not have been done or which might be done differently if consideration were given only to what could be observed within the walls of the classroom. Much more can be learned about every child if the teacher will look beyond the classroom and into the home.

* * *

George A. Pflaum, president of George A. Pflaum, Publisher, Inc., was awarded an honorary Doctor of Letters degree last month by the University of Dayton. Mr. Pflaum's firm, which this year is observing its seventy-fifth anniversary, publishes the "Messenger" periodicals and "Treasure Chest."

* * *

The Dominican Sisters of Sinsinawa, Wisconsin, have published a "Handbook for Elementary School Teachers." Its four chapter headings are: The School and the Church, The Administration of the Parish School, The Teacher in the Classroom, and The School and Public Relations.

* * *

The Board of Education of Oslo, Norway, recently approved the use of municipal tax funds to aid a Catholic elementary school. Similar aid had already been approved for an Evangelical Lutheran school and an Adventist school.

* * *

The name of Folia, a periodical published three times a year for students of the classics by the Catholic Classical Association of Greater New York, has been changed to Classical Folio.

* * *

Villa Madonna College, Covington, Kentucky, has been made a member of the Southern Association of Colleges.

ROGERS' COUNSELING THEORY AND THE NATURE OF MAN

By Rev. John T. Byrne*

THE PHILOSOPHICAL IDEA of the nature of man held by Carl Rogers, the father of nondirective counseling, is analyzed by Walker in an article published a few years ago.¹ Among other things he says: "Freud inherits the tradition of Augustine in his belief that man is basically and fundamentally hostile, antisocial and carnal. Carl Rogers in the same sense is the successor of Rousseau, who observes that every man comes from the hand of his Maker a perfect being."² Walker goes on to point out that Freud (and Augustine) see the basic nature of the individual in a very different way than do Carl Rogers (and Rousseau), and that hence very different considerations flow from these opposing views as far as counseling or psychotherapy are concerned.

This observation proposes some interesting questions and problems for the Catholic who is interested in counseling. The first question that comes to mind is: Must a Catholic follow Augustine rather than Rogers? A still more penetrating question would be: What does Augustine really teach concerning the nature of man and is Walker expressing his ideas accurately? Similar to this last question would be another: Can Rogers really be equated with Rousseau as far as his theory of the nature of man is concerned?

Actually an attempt to answer the last question has been made by Rogers himself who wrote an article answering Walker. He says therein: "... I certainly do not think of myself as being in any sense a follower of Rousseau. I can testify that at least there has been no direct influence."³ He goes on to say that he does not believe that man is an essentially perfect being who happens to be warped or corrupted by society as does Rousseau. Neither does he believe that man is fundamentally evil, destructive, hostile or anti-social. He then gives a view of man as he sees him: positive, for-

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¹ D. E. Walker, "Carl Rogers and the Nature of Man," *Journal of Counseling Psychology*, III (Spring, 1956), 89-92.

² *Ibid.*, 90.

³ Carl R. Rogers, "A Note on the 'Nature of Man'," *Journal of Counseling Psychology*, IV (Fall, 1957), 199-203.

ward-looking, constructive, realistic, trustworthy. "Man's behavior is exquisitely rational, moving with subtle and ordered complexity toward the goals his organism is endeavoring to achieve."⁴ And this in more simple, non-professional language seems to mean that there is in man a natural drive toward good which, if actuated, results in his achieving goals which nature intended. This would seem to be Rogers' concept of the nature of man as far as it is related to counseling. The problem is: Are these ideas consonant with the Catholic Theology on the nature of man?

A LOOK AT AUGUSTINE

We might throw a little light on this problem by investigating that other question: What does Augustine really teach with regard to the nature of man? Carl Rogers makes an interesting if not authoritative observation in this connection in his article mentioned above. He says: "I believe one might find more philosophical similarity between Freud and Calvin than between Freud and Augustine. A very perceptive woman who had been much helped by psychoanalysis told me she had never fully understood or assimilated her analysis until she came to realize its basically Calvinistic view of the evilness of the natural man."⁵ Evidently Rogers feels it is Calvin rather than Augustine who considers man as basically and fundamentally hostile, antisocial and carnal.

But Rogers is not an accepted commentator on Augustine. For such a one let us go rather to Matthias Scheeben, the distinguished German theologian of the nineteenth century. In a book called *Natur und Gnade (Nature and Grace)*⁶ he makes a penetrating analysis of the relationship between nature and grace as well as the heresy of Pelagianism and Augustine's reaction to it. Scheeben represents Augustine as "insisting against the Pelagians that man has by nature nothing but the ability to fall; nothing but lies and sin; that he has no charity but only self-seeking lust; that he owns nothing beyond the freedom to do evil."⁷ This is a rather pessimistic view of man. It sounds Lutheran or Calvinistic and is certainly very different from Carl Rogers' point of view. But actually this is the

⁴ *Ibid.*, 200.

⁵ *Ibid.*, 199.

⁶ Matthias Scheeben, *Nature and Grace* (St. Louis: B. Herder Company, 1954).

⁷ *Ibid.*, p. 309.

picture of a theoretical man—a man who never existed. Scheeben goes on to say that when Augustine made the above statement “he did not intend to assert that man does not possess in his *real* nature any power and freedom for good and for the love of God. What he teaches is that man does not possess such power and freedom entirely of himself, independently of God’s influence and natural cooperation, or in the sense that nature is regarded as autonomous and severed from connection with God.”⁸

But this is the way the Pelagians regarded nature, and Augustine of course had to battle them in relation to their own premises. Scheeben⁹ tells us that the Pelagians held that man, of himself, quite independent of God and all divine influence, is able to aim at good as he does at evil. Augustine considers this as the most outrageous nonsense, so outrageous that only the most deluded pride could suggest it. Hence, he was justified in saying that nature in the Pelagian version has nothing of itself but falsehood and sin. But this is not *real* nature which not only possesses much natural good but even has a potency for union with the supernatural or grace. Suffice it to say here that we cannot understand the meaning of what Augustine has to say about man’s nature unless we view it in connection with the doctrine of Pelagianism against which he was fighting.

THE REAL NATURE OF FALLEN MAN

But just what is the real nature of fallen man? Scheeben analyzes this problem in great detail.¹⁰ We will attempt but a brief summary of his theology on the point. Nature is the principle of activity proceeding from the substance and essence of a thing. It has a definite power and tendency by which it strives for a definite end and a definite development and perfection. Every being has received from the Creator in and with its essence a good nature equipped with the power to attain the purpose of its existence. This nature is as indestructible as the being itself.

The substance and essence of man as they come from God the Creator are good. Consequently, the nature of man must also be good, because it is the vital energy springing from the essence. If the substance and essence are indestructibly good, the nature as such must be indestructibly good since it is based on the goodness of

⁸ *Ibid.*, p. 310.

⁹ *Ibid.*

¹⁰ *Ibid.*, p. 51-59.

the essence and proceeds from it. Consequently, the powers or drives given for the pursuit of good cannot be lost. This is so true that even when sin becomes a second nature (vice) in the will, nature continues to resist and the worst torment for the damned consists in the conflict between nature that strives mightily for good and the will that is turned against good. Scheeben states this as "a principle that must uncompromisingly be maintained: that every being, whatever its state may be, has in it an active power and tendency to strive for its own good, to realize that good in itself, even though not without external help, and thus gradually to grow up to its perfection, to reach this goal, and to move toward the last end commensurate with it."¹¹ Scheeben states this as Catholic doctrine on the nature of man even after being affected by original sin. It sounds similar to the self-actuating tendency which counselors of the school of Rogers discuss. The "even though not without external help" of Scheeben could certainly be the help of the counselor in a therapeutic relationship. Consequently, we see there is no necessary conflict between what Carl Rogers considers as man's nature insofar as he is able to be helped by counseling and what Catholic dogmatic theology considers man to be capable of even after his nature has been wounded by original sin.

These ideas of Scheeben reviewed so far do not, however, present the whole picture of man after original sin. His mind is, of course, darkened, his will is weakened, and there is a tendency to evil, but these facts do not root out the essential goodness of man's nature nor do they destroy the tendency toward good which now exists together with a tendency toward evil and of course results in a conflict in man's nature. The Catholic counselor is at a great advantage if he realizes these other factors as ones mitigating against the tendency toward good, because he will then more likely be able to cope with them successfully in his counseling work.

One other great advantage is had by the Catholic counselor. What we have been discussing so far refers only to the natural state of man. The Catholic recognizes the fact that many of his clients have a nature which has been elevated by grace. The presence of sanctifying grace in the soul gives a power and an impetus in relation to man's final end, which is supernatural good. The gifts of the Holy Spirit are potencies which can be actuated and which further

¹¹ *Ibid.*, p. 53.

strengthen the operation of man's intellect and will toward good. Certainly, in view of these facts, Carl Rogers' idea that man possesses certain tendencies toward good which if actuated by outside help can lead him to solve those problems which stand as blocks to the attainment of his goals is not contrary to Catholic theology. At least it is not contrary to Catholic dogma. Its relationship to Catholic moral theology perhaps from the viewpoint of method might give us cause for further discussion, but that is beyond the scope of this article.

* * *

The Diocese of Altoona-Johnstown is planning to build a center for Catholic students attending Pennsylvania State University. The University has an estimated 3,050 Catholics in a total student body of about 16,000. The Catholics come from some 60 dioceses in the United States and from 23 foreign countries.

* * *

Georgetown University's director of development announced last month that 2,122 persons in 39 states have contributed \$2,304,020 to the University's development fund. In addition to this amount, \$2,066,911 was contributed for the University's new science building.

* * *

The Religious Art Center of America, Inc., became a legal entity late in December, 1959. It is now incorporated as a nonprofit organization with its main office at Seton Hill College, Greensburg, Pa. President of the Center is Rev. Dr. William G. Ryan, president of Seton Hill College.

* * *

The Audio-Visual Library of the Archdiocese of Newark is distributing a revised edition of How to Talk to the Deaf, a manual of the sign language, prepared by Father Daniel Higgins, C.S.S.R. Complementary copies will be sent to those actively engaged with the deaf and the hard of hearing.

* * *

St. John's University, Jamaica 32, New York, is offering a number of graduate assistantships and teaching fellowships in chemistry, biology, pharmacy, and physics for 1960-61. Interested students should apply before March 15.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

AN ANALYSIS OF THE PERSONAL PROBLEMS OF HIGH-SCHOOL STUDENTS IN THE YOUNGSTOWN DIOCESE by Sister Marie Celine Olejar, O.S.U., M.A.

The purpose of this study was to analyze the personal problems of high-school students in the Diocese of Youngstown.

The Mooney "Problem Check List" and a questionnaire constructed by the investigator were used as instruments in obtaining data from five hundred sophomore and senior boys and girls in three high schools of the Youngstown Diocese during the 1956-1957 school term.

The data yielded by these instruments revealed that students on both the sophomore and senior levels have a wide variety of problems pertaining to their social, school and future lives. Sophomore problems centered mainly around the social, school and recreational activities, while the senior problems indicated difficulties in the personal, financial and future-life areas.

A STUDY OF THE LATIN VOCABULARY OF THE ORDINARY OF THE MASS by Rev. Canisius J. Hinde, O.Carm., M.A.

This study is concerned with the Ordinary of the Mass as found in the official Latin Missal used in the celebration of Holy Mass according to the Roman Rite. Its purpose was to determine to what extent the vocabulary of the Mass is a specialized vocabulary not adequately covered by the vocabulary of the ordinary high-school Latin course.

The classification and tabulation of words of the Ordinary of the Mass showed that of the 2,537 running words there were 975 different word-forms, or inflections, stemming from 575 different words. Comparison of this list of 575 words with vocabularies recommended for high-school Latin courses revealed the fact that 200, or 34.8 per cent, of the Mass words, were not included in the recommended vocabularies. Eighty of the 200 words special to the Mass are English cognates—easily identified at first acquaintance. The remaining words, most of them occurring only once or twice,

* Microfilms of these M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

are very important precisely because, being peculiarly Christian, they are pregnant with meaning in relation to the Mysteries of the Catholic Faith. The "net efficiency of learning" table revealed that the 105 words occurring most frequently in the Mass constitute 84 per cent of the running words of the Mass text.

A CRITICAL ANALYSIS OF PRIMARY MUSIC EDUCATION IN CATHOLIC EDUCATION by Sister M. Miguel Hearty, O.P., M.A.

The purpose of this study was to analyze the primary music programs in Catholic schools and to evaluate them in the light both of significant research and of basic Christian principles.

The results of the study reveal a unanimity in theory but a noticeable lack of actualization of theory in practice. On the whole, the study reveals that the primary music programs give little evidence of growth in the broader implications of musical development.

ANALYSIS OF THE TREATMENT OF THE CHURCH AND CATHOLIC CONTRIBUTIONS TO EDUCATION SINCE THE PROTESTANT REVOLT IN SELECTED HISTORIES OF EDUCATION by Rev. William Horan, C.M., M.A.

This thesis analyzes selected histories of education to determine their treatment of the Church's contribution to education during the period extending from the Protestant Revolt to contemporary times. The authors' treatments are analyzed for three qualities: adequacy of presentation, accuracy in statements of fact, and absence of bias. The works analyzed are: John S. Brubacher's *A History of the Problems of Education*, R. Freeman Butts' *A Cultural History of Education*, Ellwood P. Cubberley's *The History of Education*, Thomas Davidson's *A History of Education*, Frederick Eby and Charles Arrowood's *The History and Philosophy of Education Medieval and Modern*, H. G. Good's *A History of Western Education*, Frank Graves' *A History of Education during the Middle Ages and the Transition to Modern Times*, Paul Monroe's *A Textbook in the History of Education*, and Robert Ulich's *History of Educational Thought*.

The analysis shows that the authors in general are adequate in their treatments. Ulich and, to a lesser extent, Brubacher are reasonably accurate and unbiased. The other authors have inaccuracies centering around the era of the Revolt, the cause of the Revolt, the

nature of man, and the doctrines of indulgences and original sin. There is evidence of confusion of official Church attitude with the action of individual members of the Church.

HISTORICAL SURVEY OF THE JOCIST INQUIRY METHOD AS EXEMPLIFIED IN THE YOUNG CHRISTIAN STUDENT MOVEMENT IN THE UNITED STATES by Sister Mary Davide Dwyer, O.P., M.A.

The purpose of this study was to investigate the history of the Jocist Inquiry Method, to consider its theory and function, and to evaluate it as a tool for classroom teaching.

The sources for the study of the history of the Jocist Movement were Canon Cardijn's *Manuel de la Joc* and related French and contemporary writings. The information on the spread of the Jocist technique in the United States was obtained by interviews, correspondence, and the study of Jocist publications. By means of a questionnaire data were obtained on the function of the Jocist Inquiry Method in the Young Christian Movement in this country. As a result of the study, the investigator deduced possible application of the Jocist Method as a tool in classroom teaching.

A STUDY OF THE PURCHASING POLICIES AND PROCEDURES IN SELECTED PUBLIC SCHOOL SYSTEMS by Rev. Richard Burke, M.A.

This is a descriptive-survey study of the purchasing practices and procedures in nine selected public school systems. No attempt is made to evaluate the practices.

After reading extensively on the subject of purchasing policies and interviewing the purchasing agents of the school systems of Arlington, Virginia; Baltimore, Maryland; and Washington, D. C., the investigator devised a questionnaire containing the essential elements of a purchasing program. The questionnaire was submitted to the purchasing agents of the following school systems: Atlanta, Georgia; Evanston, Illinois; Grosse Point, Michigan; Richmond, Virginia; and San Diego, California.

An examination of the data revealed a program of efficient and business-like operation in the selected school systems. The investigator recommended that the administrators of Catholic schools study the results of the survey and adapt what they find to their own specific situations.

A STUDY OF PROFESSIONAL CHARACTERISTICS OF COUNSELORS AND GUIDANCE WORKERS IN A SELECTED NUMBER OF CATHOLIC SECONDARY SCHOOLS by Rev. Edward C. Blec, S.M., M.A.

This study was undertaken to ascertain the professional qualifications of counselors and guidance workers and the role they fill in the modern Catholic secondary schools. The schools contacted were selected from among those listed in the 1952 *Directory of the Catholic High Schools in the United States*.

The investigation indicated an awakened interest in the training of those who are engaged in guidance. There was inadequacy of preparation in the areas of Philosophy and Principles of Guidance and in Psychology and Growth and Development, but the greatest area of weakness was that of supervised experience in guidance.

THE CONSTRUCTION OF A RATING SCALE FOR THE PERSONALITY TRAIT OF WILLFULNESS IN HIGH-SCHOOL SOPHOMORE GIRLS by William A. Glynn, M.A.

The aim of this study was to construct a rating scale which would measure the personality trait of willfulness as indicated by the behavior of high-school sophomore girls. Thurstone's rank order method was used in the construction of the scale.

Twenty teachers of tenth-grade girls were asked to submit statements which would be descriptive of student behavior indicating willfulness in various degrees. One hundred forty-eight statements were used in the sorting procedure carried on by twenty-five judges. The ratings of the judges were tabulated and cumulative proportions were charted. The scale values and quartile values were obtained by graphing the accumulative proportions. The rank order of the statements was then obtained by arranging them in the ascending order of the scale values. Twenty statements were selected on the basis of the scale value and were inspected for ambiguity and content. The twenty statements were arranged in two forms. To determine the reliability of both forms of the scale one hundred girls were rated by three teachers. From the data supplied by the scores, the Pearson product-moment coefficient of correlation was found to be .75.

HIGHER EDUCATION NOTES

The Catholic University of America's fiftieth summer session will be conducted from June 27 to August 5. More than 3,500 students are expected to register in 478 courses offered in 57 fields. There will be graduate and undergraduate offerings in: accounting, architecture, art, biology, business education, Celtic, chemistry, child study, comparative philology, Confraternity of Christian Doctrine, counseling, drama, economics, education, education of the exceptional child, education of the visually handicapped, elementary education, engineering, English, French, geography, German, Greek, guidance, higher education, history, Italian, journalism, Latin, law, library science, Mariology, mathematics, music, nursing, pastoral counseling, philosophy, physics, politics, preaching, psychiatry, psychology, public health nursing, religion, Romance languages, Russian, sacred doctrine, sacred scripture, secondary education, sight-saving education, social action, social principles, social service, sociology, Spanish, speech, and speech therapy.

In addition to programs leading to degrees, there will be the following programs leading to certificates: Catholic Social Action Institute, Confraternity of Christian Doctrine Leadership, Mariology, Preachers Institute, Education of the Visually Handicapped, and Pastoral Counseling Institute.

New this summer will be a three-day, noncredit Conference for Superiors on the Psychological Aspects of the Religious Life. Participants in the Conference will be superiors of seminarians and religious groups. Trained psychologists and psychiatrists will lead the discussions.

The Department of Psychology will introduce three new Master's degree sequences in general experimental psychology, counseling psychology, and clinical psychology.

The Departments of Mathematics, Chemistry, and Physics will continue their programs in mathematics and the physical sciences for secondary-school teachers, leading to the degree of Master of Teaching of Sciences.

The Department of Education will introduce several new courses of special interest to teachers of the elementary-school and junior high-school grades: General Science for the Elementary and Junior High Schools: Physical Sciences; General Science for the Elementary and Junior High Schools: Biological Sciences; Elementary Arithme-

tic: Its Meaning and Practice, and Program for College Preparatory Mathematics in Grade IX. To its program on teaching modern foreign languages in the secondary and elementary schools, started last year, the Department is adding a new course, Practicum in New Techniques of Modern Foreign Language Teaching.

In addition to the Washington session, the University will offer a restricted number of Master's degree programs at four branch sessions: Pacific Coast Branch at Dominican College of San Rafael, San Rafael, California; Midwest Branch at Loras College, Dubuque, Iowa; Southern Branch at Incarnate Word College, San Antonio, Texas; and Toledo Branch at Mary Manse College, Toledo, Ohio.

Amendments to the National Defense Education Act have been recommended to Congress by the American Council on Education. They are as follows: (1) That in Title II the "forgiveness" feature be extended to teachers in private elementary and secondary schools, and to teachers in public and private institutions of higher learning. (2) That in Title IV the Act be amended to provide that in institutions awarding the Ph.D. degree, a program involving an increased number of graduate students may be approved without requiring additions to teaching personnel or the augmentation of physical facilities. (3) That in Title V stipends now available to those engaged or planning to engage in counseling and guidance in public secondary schools be made available to those engaged, or planning to engage, in counseling and guidance in a private nonprofit secondary school. (4) That in Title VI, Part B, Section 611, stipends now available only to those "engaged in or preparing to engage in the teaching, or supervising of training teachers" of any modern foreign language in a public elementary or secondary school, who attend an institute under the provisions of this act, be made available also to persons who may be engaged in or preparing to enter the employ of private nonprofit schools. (5) That the "disclaimer affidavit" required by Section 1001 (f) (1) of Title X be eliminated. (6) The Council approves in principle the proposal of Senator Fulbright in S. 1205, providing that a teacher of a modern language could, during the summer months, go to a country in which that language is spoken and there study the language, history, and culture of the country under appropriate conditions and surroundings.

Rosary College is the only Catholic institution named among the thirty-five colleges and universities selected by the U. S. Office of

Education to conduct National Defense Education Act modern foreign language institutes for teachers of languages in elementary and secondary schools next summer. Last year there were only twelve such institutes. The program at Rosary College (River Forest, Illinois) will provide for sixty teachers of French and Spanish and run from June 24 to August 5.

Forty-five of the 1,500 graduate fellowships, approved last month by the U. S. Office of Education for benefits provided by the National Defense Education Act, were awarded for work in ten programs at seven Catholic universities. Under the fellowship program, the institutions submit graduate study proposals. Those approved then take applications from students for the fellowships and submit these to the Office of Education. Student recipients will be announced in the summer. In all, 406 programs at 136 graduate schools were approved. The Catholic universities whose graduate programs were approved are: The Catholic University of America, two fellowships in statistics and probability theory; Georgetown University, seven in Russian area studies; Loyola University, Chicago, four in behavioral psychology, three in English, and four in historical studies; University of Notre Dame, six in philosophy; Boston College, five in economics; St. Louis University, five in medieval and Renaissance literature and five in Spanish and Latin American studies; and Fordham University, four in classics. Last year five Catholic universities were given 22 of the 997 fellowships awarded.

A televised program in basic education, leading to a certificate after four years of study and completion of eighteen courses, is to start this month at St. Louis University. Called "Community Campus," the program will be telecast on Saturday mornings by station KTVI, co-sponsor with the University of the unique educational venture. There are no prerequisites for registration. Any person who satisfies the course requirements, regardless of previous education, will receive the University's Basic Education Certificate.

Another St. Louis University television venture to begin this month is a one-semester, college course on "Principles of Genetics." Designed for credit, the program comprises forty-five half-hour films, featuring lectures by fifteen of the Nation's leading geneticists, including three Nobel Prize winners.

SECONDARY EDUCATION NOTES

The I. Q. has been oversold to the public and to educators, stated John M. Stalnaker, president of the National Merit Scholarship Corporation. As reported in *The Nation's Schools* (January, 1960), Mr. Stalnaker declared that the I. Q. is an empirically determined index which has certain practical uses for psychologists and counselors in diagnosing pupil ills and indicating remedial steps. It lacks a rigorous theoretical foundation and presents to the public, parents, and students a grossly oversimplified picture of mental organization. Believing achievement to be more important than the intelligence quotient, Mr. Stalnaker explained that the relationship between I. Q. and productivity even in scholarly fields is not as high as most people seem to assume.

High school drop-outs will be ill equipped for meeting future economic, social and political problems, states a new pamphlet published by the National Education Association's Research Division and the Department of Classroom Teachers. To avert this problem, the booklet suggests better guidance programs, possibly leading to part-time employment, and a broader school curriculum in which the students might find subjects of interest.

Talented, creative children are often misunderstood by their parents and rejected by their schoolmates, according to a study made by University of Texas researchers. Parental expectations are believed to be a major cause of the sometimes poor scholastic performance by able children. The United States Office of Education has added \$43,375 to the original two-year grant of \$115,836 for a project seeking better ways for schools to find and develop childrens' abilities. The study began with a testing program, and after analyzing statistics, the researchers conducted pilot studies of procedures designed to bring out students' abilities. On the basis of the pilot studies, counseling specialists are meeting with groups of parents of talented students to help them understand the potentialities of their children; teachers are being trained to counsel parents by home visits. Under the direction of Carson McGuire, professor of educational psychology, the study involved 1,400 junior high school students in four Texas communities.

Bright girls are a major source of untapped talent, says Science Research Associates. All too many of them graduate from high

school and stop because of lack of money, marriage, or sheer indifference. In its *Guidance Newsletter* (January, 1960), SRA says that it is up to counselors to see that bright young women get to college and suggests these steps: (1) Begin educational counseling early, even in the seventh grade, and continue it all through the high-school years, paying special attention to the enrollment of bright young girls in the college preparatory program. (2) Work with the parents of bright girls, soliciting their co-operation and giving them the facts about their daughters' educational potential. (3) Develop a file of scholarship and other financial aid information in order to provide realistic information about college costs and ways to meet them. (4) Help superior girls apply for scholarships and loans. (5) Enlist the aid of teachers and other adults outside the home whose character and opinions will encourage realistic self-concepts in the bright girls.

Many good students shun science because they do not understand the need for it and because they think of scientists as strange people. The Science Manpower Project at Columbia University disclosed that of 3,300 high school students studied recently, a large number, including many high ability youngsters, have no idea of the role of science and technology in modern society. Furthermore they think of scientists as being too narrow in their views, too emotional, essentially magicians, and willing to sacrifice the welfare of others to further their own interests. Dr. Hugh J. Allen, Jr., who heads the project, urged schools to create a better climate for science education by making a systematic attempt to help children, at every grade level and especially in high school, to gain an awareness of scientific principles and concepts. A rampant belief that scientists are subjects for suspicion and that scientific work is monotonous and boring has deterred many good students from careers in science and engineering.

A large and small high school at the same time is the result of a "house plan" initiated at Newton High School, Newton, Massachusetts. As reported in *Overview* (January, 1960), this seemingly insoluble paradox has been solved in a new plan which enables Newton High School to enjoy all the advantages of a large school and yet eliminates many of the problems caused by bigness. The school's 3,000 students have been divided into six individual "houses" of 500

students each. Students are together most of the time in their particular "house" under the direction of individual headmasters and counselors. It was estimated by Dr. Stanton Leggett, New York educational consultant, that some fifty high schools around the nation have adopted some form of decentralization in the past five years. The same motive lies behind all the moves: a desire to do away with the cold, factory-like atmosphere often found in urban schools, with enrollments running into the thousands, and, at the same time, retain some of the benefits of bigness.

The overwhelming preponderance of tests given today are objective. Multiple choice, true or false, or fill-in-the-blank, they all measure a student's mastery of the details of a subject. Many educators have charged that all a student needs to get good marks on this type of test is a willingness to work and a good memory. They point out that the simple objective test makes no effort to test a student's ability to apply his grasp of the facts towards solving a problem. A recently revealed change in the form of the College Entrance Examinations might well be the forerunner to a drastic revision which will soon sweep the entire testing field. The Board has approved a new test in English composition as an addition to the battery of examinations for college entrance. Details of the test, or "writing sample," are now being worked out by a new Commission on English, which met in November for the first time. It is expected that the test will last an hour and require an essay of not more than three pages. Three copies of the essay will be made and sent unscored to three colleges of the candidate's choice. At the schools the essay would be placed in the candidate's application file and used as a factor in determining admission.

Teaching can be effective in large groups, stated Alvin C. Eurich, vice-president of the Fund for the Advancement of Education. We can no longer afford to cling to the uncritical notion that large classes are generally undesirable and synonymous with poor instruction. Learning is an individual matter with each student; it bears no direct relationship to the number of students in the class with a teacher. Dr. Eurich maintained that learning may be stimulated by a teacher, a book, an electronic tape, a television program, a film, or personal experience. We must recognize that new media make sense only if they reach students, and more students than before.

ELEMENTARY EDUCATION NOTES

A life plan for retarded children was presented by Louis E. Rosenzweig, professor of education, Brooklyn College, at the annual convention of the National Association for Retarded Children. The educable group, comprising more than 80 per cent of the retarded, should have special classes from kindergarten through high school. After that, vocational placement and social supervision should be provided until the individual is able to progress alone. A workable life plan poses the question of how much to spend on training to overcome individual deficiencies versus how much should be spent to provide the retarded person with protective safeguards, stated Dr. Rosenzweig.

Significant developments are occurring at the elementary-school level for gifted and talented students in New York State. There is a strong trend toward early identification of the gifted student at the kindergarten and primary-grade level. The Hunter College Elementary School has long had a reliable screening program of early identification for intellectually gifted youngsters of ages three, four, and five that has been highly accurate according to later testing and validation devices. There is a trend to make science one of the solid subjects from the first grade on for the gifted. Nature study is being replaced by more formal science in the early elementary school grades. A modern foreign language, usually French, is being taken by gifted students in the elementary school from the third grade on. There is a trend for homework for the gifted of about two hours a school night at all elementary-grade levels. There is a strong trend for a modification of the self-contained classroom pattern of the elementary school for the gifted. Gifted students are still being retained in regular groups with one teacher for most of the day but are released for a period, usually 30 minutes, two or three times a week, for special work with the best teacher in the school in the area of genuine strength of the gifted student. There is a trend to merge the best elements of acceleration, enrichment, and special grouping in the newer programs for the gifted, with clear-cut goals and evaluation procedures.

The child who seems so slow may really be quite bright. He reacts slowly, he learns slowly, he seldom pays attention, and he exasperates his teacher. In spite of all this, he may be highly intelligent, even

gifted. His trouble, says Dr. Willard Abraham in *Today's Health*, may be that his mind is so active and imaginative that he is too busy to learn. The teacher's problem is that such children are hard to detect. To help the teacher, Dr. Abraham, chairman of the special education department of Arizona State University, has worked out a series of two-part yardsticks. If the answer to the first part is "yes," the child may be a slow learner. A "yes" answer for the second part may contradict this conclusion and indicate that the child is bright and capable of classroom accomplishment. Some of the two-part yardsticks are these: (1) He has a short attention span, but (2) he has many interests or hobbies and he mentally jumps around from one to the other. (1) His vocabulary often has a one-syllable limitation, but (2) once in a while he surprises the teacher by accurately using words such as "jet propulsion," "historical," "realistic." (1) His readiness tests are below the expectation level of his age, but (2) his intelligence as measured by a standardized test administered by a competent person is above average. (1) He appears to be daydreaming his way through school, even in the early grades, but (2) when a topic related to Abraham Lincoln or moon rockets comes up he has plenty to say and is eager to join work projects.

"What a teacher is, is what a teacher does." Jittery teachers mean jittery students. A section of *Professional Growth and Development* (December, 1959) discusses the discipline problem in the classroom. If the teacher dislikes the pupils in her classes, if her own emotional health is below par, she adds another problem for the pupil. Working with different and difficult youngsters all day every week, represents a severe test of personal and professional stamina. Researchers say that classrooms with a high incidence of troublemakers often mean that the teacher has fallen into the convenient trick of working out her personal problems by "taking them out" on the students. Among the suggestions: (1) Preserve a positive and diagnostic attitude. (2) Do not always try to go it alone. (3) Determine the seat of the difficulty. (4) Know the culture from which the child comes.

How good is your kindergarten and what is it doing for the children? According to *Education Summary* (December 27, 1959), the educator who wants to know whether his system's kindergartens

are doing their job—preparing youngsters for twelve or more years of learning—will be aided by a new handbook published by the Association of Childhood Education. The handbook lists and explains sixteen questions for schoolmen to use in determining the value and effectiveness of kindergarten programs. Some examples are: Does the kindergarten induct each child gradually into group living? What kind of educational program is best suited for five-year-olds? Does the kindergarten provide out-of-doors activities that develop physical and mental health? Does the kindergarten have a good teacher? The handbook also states that the best size for a kindergarten is twenty-five pupils at the most. The title of the book is *How Good is Our Kindergarten*. The author is Lorraine Sherer. It may be obtained from the Association of Childhood Education (1200 15th Street, N. W., Washington 5, D. C.) for 75 cents.

Designed exclusively for secular teachers, both male and female, in Catholic, private, and public schools is the Association of Catholic Teachers, whose canonical erection was approved by the Holy See in 1956. Its function is to encourage Catholic teachers to live a more fervent spiritual life and to foster in them a loyal esteem for the duties of their exalted vocation. The Association has been placed under the patronage of St. John Baptist de La Salle, the founder of the Christian Brothers, whose life and work exemplified the kind of Christian idealism and practical achievement which must characterize the work of the Christian teacher. Essentially a prayer organization, the Association requires its members to remain faithful to their duties as Catholics; to recite daily the "Prayer of the Teacher before School" and the invocation "Saint John Baptist de La Salle, Patron of Teachers, pray for us," and to be enrolled in its register at Rome. Copies of the prayer and further information about the Association may be obtained by writing to De La Salle College, La Salle Road, N.E., Washington 18, D. C.

Fourteen catechetical talks for little children, prepared by Helge Low, of the International Catholic Feminine Auxiliary, Brussels, Belgium, are to be found in the September, 1959, issue of the English edition of *Lumen Vitae*, published by the International Centre for Studies in Religious Education (184, rue Washington, Brussels 5, Belgium). Though designed for children of from five to six years of age, with slight adaptations they could well be used with older children.

NEWS FROM THE FIELD

To His Excellency Bishop-elect James W. Malone, superintendent of schools in the Diocese of Youngstown, the staff of *The Catholic Educational Review* extends warmhearted congratulations on his elevation to the episcopacy and appointment as auxiliary bishop of Youngstown. His honor ennoble the diocesan superintendency. Last superintendent to become bishop is His Excellency Most Reverend John L. Morkovsky, Bishop of Amarillo, who was made auxiliary bishop of that diocese in 1955. The Department of Education of The Catholic University of America is proud to have had some part in the formation of Bishop Malone, having awarded him both the Master's and the Doctor's degree.

Personnel changes in three diocesan school offices were announced recently. In the Archdiocese of St. Louis, Msgr. James E. Hofflich, superintendent of parochial schools, was appointed to the new office of archdiocesan secretary of education, and Rev. Dr. James T. Curtin, superintendent of diocesan high schools, was made superintendent of schools. Msgr. Patrick J. Dignan, superintendent of schools in the Archdiocese of Los Angeles since 1938, resigned to become a pastor. He is succeeded by two appointees: Rev. Dr. Joseph F. Sharpe, from principal of Pius X High School to superintendent in charge of high schools and college co-ordination, and Rev. Dr. James B. Clyne, from assistant superintendent to superintendent in charge of elementary schools. Msgr. James E. Callaghan, superintendent of schools in the Diocese of Syracuse for the past ten years, resigned to devote more time to his parish. Until the appointment of a new superintendent in June, the diocesan school office will be under the direction of Sister Mary Remigia and Sister Ann Celestine, diocesan supervisors.

Former superintendent of schools in the Archdiocese of Portland, Oregon, Rev. Arthur Sullivan, died last month.

Institutes for high-school guidance directors and counselors will be held in four Catholic colleges next summer; they are among the eighty-four such institutes being provided through the National Defense Education Act. The four Catholic colleges and the numbers of enrollees being provided for at each are: Marquette University, 36 enrollees; St. Bernardine of Siena College, Loudonville, New

York, 30; Loyola University, Chicago, 60; and University of Notre Dame, 30. Public school personnel attending these institutes receive, in addition to free tuition, stipends of \$75 a week plus \$15 a week for each dependent. Private school enrollees attend without charge, but receive no stipends.

One of the fifteen summer institutes in science and mathematics for elementary-school teachers, sponsored by the National Science Foundation, will be held at a Catholic college, The College of St. Catherine, St. Paul 5, Minnesota. The institute at St. Catherine's, which will run from June 20 to July 29, will offer the following courses for teachers of Grades V and VI and for principals: Mathematical Backgrounds of Arithmetic, Structural Concepts of Mathematics, and Topics from Modern Mathematics. The Foundation grant to each institute covers the cost of tuition, fees, stipends, and allowances. The institute, in turn, selects the participants and determines the amounts of the stipends and allowances. The maximum stipend is \$75 a week; the maximum dependency allowance is \$15 per week per dependent up to four; and the maximum travel allowance is \$80. Institutes may offer smaller individual subsidies in order to accommodate more teachers. Application blanks are obtained only from the host institutions and not from the National Science Foundation. Completed application blanks must be mailed to the host institutions by March 15.

While transportation of nonpublic school pupils in public school buses was being argued in three state legislatures recently, St. Francis parish, Provo, Utah, exchanged nearly eleven million trading stamps for three brand new school buses. The stamps represented \$1,080,000 in purchases. They were collected by the parish through an appeal to Catholic schools all over the country. Five years ago the men of St. Francis parish built an elementary school; last year they finished work on a high school. The two schools enroll 380 pupils; of these, 295 youngsters in the far-flung parish, embracing all of Utah County, would not be able to reach school without the buses, which among them travel 229 miles a day.

Last month Maine's Legislature turned down a bill authorizing cities and towns to provide tax-paid school bus rides for children attending nonpublic schools. The Senate rejected the proposal by

a vote of 18 to 15, the House, by a vote of 76 to 69. The vote in the Legislature went against a vote of 8 to 2 of its Judiciary Committee recommending passage of the bill. Commenting last month on a recent proposal to the Minnesota Interim Commission on Education made by the State Department of Education that laws governing state aid for school transportation contain the provision that "a pupil to be eligible in the determination of bus capacity for state aid must attend a public school," the president of the Minnesota School Board Association said: "I am aware that parochial schools in Minnesota are doing a terrific job in educating children. However, our public schools are dedicated to the task of educating children to live in a democracy without any special ideology or religion being emphasized. . . . I do not feel that we can afford to lower the barrier on public funds that are dedicated to public schools." At a Commission hearing in December, private citizens had made an appeal for state transportation aid to nonpublic school pupils. In the New York State Legislature, legislation was introduced in December to increase from 8 to 15 miles the distance public school buses can transport pupils attending nonpublic schools.

Scholarships for non-white students in the Catholic high schools of the St. Paul-Minneapolis area are being provided by the Twin Cities Catholic Interracial Council. At least six scholarships will be available this fall, and the Council is planning to make more available. A pilot study of minority groups in Catholic elementary schools indicates that some two-thirds of the non-white 1960 graduates will be unable to attend Catholic high school without financial aid. The 1960 graduates include forty-one non-whites. Of the thirty-nine Negroes, Indians, Orientals, and Mexicans in the 1959 graduating classes in seven elementary schools, only nine went to Catholic high schools.

Half-a-million pupils in a thousand high schools will take a series of tests in March in the first stage of a projected twenty-year Nation-wide talent search. Administered by the University of Pittsburgh, the project is designed to find what talents our youth have and what kind of education will enable them to develop to their greatest potential. The group will be followed for twenty years to check on the accuracy of the tests in predicting their future growth.

BOOK REVIEWS

THE HUMAN BODY by Mitchell Wilson; illustrated by Cornelius De Witt. New York: Golden Press, Inc., 1959. Pp. 140. \$4.95.

Although it is intended for young readers, this Golden Book has much to offer to the older generation and especially to teachers of elementary- and secondary-school science. This last named group will profit most not so much from the content matter presented as from the author's and illustrator's approach to the subject. Both the text and the illustrations succeed admirably not only in arousing the interest of the reader but also in sustaining that interest throughout a discussion which remains simple and clear despite the fact that it is entirely in accord with the facts as revealed by the latest scientific research. Too often in books of this kind, written as they are for youthful readers, there is distortion of facts in a misguided effort to oversimplify the content matter. There is, happily, no such compromise between truth and clarity in the present volume. From the standpoints of motivation and presentation, then, *The Human Body: What It Is and How It Works* is an invaluable addition to the science teacher's library.

Besides the Introduction, Glossary, and Index, the volume contains thirty-seven very short chapters or sections. Most of these are only three or four pages long, including their illustrations. Some have novel, challenging titles, such as "The Magic Harp" (the larynx) and "The Body's Hidden Cooks" (a section on enzymes); these are the subjects about which the young scientist knows very little and must be enticed to read. Other chapter titles are more obvious ("The Nine Systems," "Bones—Framework of the Body," "How the Blood Is Purified") and their very obviousness carries its own motivation; these are the subjects about which the reader knows something and would, presumably, like to learn more. The illustrations, of which there are some two hundred, are in full color, adequately labeled, accurate and dynamic. The lavish use of color would seem to have stemmed from the illustrator's intention of reaching the younger set. Teachers would do well to study these illustrations when they are planning charts or preparing bulletin board displays. One particularly fine section consists of a four-fold spread showing the heart and blood vessels, gastrointestinal tract, musculature, lymph vessels and nodes, viscera, nerves and the areas they serve, and the skeletal system. At first glance one would think

the brightness of the illustrations and the large amount of page space devoted to them would attract the reader's attention away from the text. But here there is evident planning and co-operation of author and illustrator. Neither text nor illustration tells the whole story. Each tends, rather, to supplement the other in such a way that while the illustrations lead one back to the text for fuller explanation, so the text draws one over to the illustrations, helping him to grasp at a glance what might otherwise take many paragraphs of explanation.

At one point the reader might be startled by the author's suggestion that scientists are now on the verge of creating life. On page 13 one reads, "Once man has learned to understand the structure of the simple forms of life, the next step will be the actual creation of life in the laboratory." Later on one finds some explanation of what the author means by "creation," since he says (p. 20), "All during the body's lifetime the underlayer of the skin continually creates new cells." In the latter instance, he uses the term not in the sense of producing something out of nothing, but rather as a reorganization of existing materials. Whether he meant to use the word "creation" in the same sense in the former instance is not clear.

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WORLD AFFAIRS AND THE COLLEGE CURRICULUM by Richard N. Swift. Washington, D. C.: American Council on Education, 1959. Pp. xi + 194. \$3.50.

This study of the college curriculum's international aspects is one of eight related approaches to the more general topic of universities and world affairs. The seven other works, previously published, are concerned with the following subjects: college life as education in international affairs; foreign students and higher education in the United States; the university, the citizen, and world affairs; training of specialists for international relations; global affairs in institutions of higher education in the Southern states; university research; and a general report.

The integrated evaluation represented by these titles is a direct outgrowth of a program initiated by the Carnegie Endowment for

International Peace in 1950. In this particular volume one specific subject is analyzed, the place of world affairs in the undergraduate curriculum of the American college. Among the subjects treated are the liberal arts, humanities, history, social science, natural science, mathematics, a course in world affairs, world affairs for the major, and supplementary programs in international relations.

The author is professor of government at New York University, chairman of the Committee on Educational Policy of the Washington Square College of the University, 1957-1959, and chairman of the Directing Committee, which devised the Program of Co-ordinated Liberal Studies, adopted by the college faculty in 1956.

As one of the most recent studies of the impact of global relations on the college curriculum this book deserves attention. More important, however, are the practical suggestions and examples selected to aid institutions of higher education in the improvement of their curricular offerings in world affairs. The chapters on natural science and mathematics and on the major in international relations have helpful information on the techniques and courses aimed at creating an expanded interest in overseas areas and problems. There are valuable materials on ways of using non-Western cultures and on the effective utilization of existing courses and resources.

The author may be right in his emphasis on the concept of survival as the major reason for increased American activity in international affairs on the college level. (p. 176) Yet, a defensive attitude is detected in the assertion. A long-range and constructive approach in the preparation of the curriculum should be given top priority over an emergency policy. The dismissal of the study of the enriching experiences the medieval universities bequeathed to the world as "... a nostalgic attempt to recapture an unattainable medieval unity. . . ." reveals a lack of knowledge of one of the most important contributions to world cultural unity and development. (p. 167)

Religion as a course subject was omitted in the study. Notwithstanding, courses in religious doctrine, history of religion, mission studies, and related topics have had great influence in the development of international-minded college curricula especially in the church-related institutions of higher learning.

This book is recommended to college administrators who are interested in adding new courses in international affairs, to teachers

who are looking for new ideas and methods to implement the world outlook of their courses, and to students who are interested in global relations.

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THE PRE-ADOLESCENT—THREE MAJOR CONCERNS by Mary Jane Loomis. New York: Appleton-Century-Crofts, Inc., 1959. Pp. xvii + 310. \$4.00.

Mary Jane Loomis has, apparently, not only written a very fine book on the pre-adolescent but has dedicated herself to knowing and to helping others know better the period of adolescence. By and large, this developmental period has been neglected by students in the field of development. This neglect may result from the term "latency period" used by Freud, which they may have considered a period of no problems and inherent good mental health.

The present volume does not concern itself with the whole of pre-adolescent development, but only with the teacher's role in three phases of development which are in the foreground in the classroom. These three phases include: "Aspiring to Greater Independence," "Striving for Sexual Identification," and "Looking Ahead to Junior High School and Adolescent Living". This might be summarized as the social development of the pre-adolescent in the classroom since Miss Loomis limits herself to relevant material from the educational situation. She gives many anecdotes from her experiences in the Ohio State University School telling exactly how she and her students handled various problems and achieved a satisfactory solution. Some of these anecdotes concern the students as a group, some a problem involving only one student and some situations involving teacher, parent, and students. Each anecdote stresses the "value" which was being achieved in the particular instance, thus indirectly stressing the value systems the author considers important for this age group. As a result of this orientation there is very little dynamic material, very little theory concerning either personality development or education. There are a few references to personality theory in footnotes and we learn from these that Miss Loomis is an

adherent of the Sullivanian school of psychodynamics.

The section of the book on independence describes the dependence—real and necessary dependence—appropriate to childhood, the drive to independence, and the goal of interdependence which must be fostered and learned for successful group and community living. The second section is, to this reviewer, the least satisfactory section. It is concerned with sexual identification. There is very little material here which has to do with sexual identification, *per se*, but rather it describes the results of sexual identification in classroom activities. The author does nothing to initiate sexual identification but rather allows such identification to have an outlet in a class with a coeducational population. The third section of the book describes the study habits and social mores necessary for senior high school and suggests, through anecdotes, methods by which these habits and mores may be inculcated.

Throughout the book there is a great deal of reference material under headings of "Related Experiences" and "Selected References." It should be noted, however, that the entire book is written around experiences in an experimental school where the classes are small, parents are co-operative, and there has been a certain amount of selection in the student body. Teachers in the ordinary schools, especially those in the more deprived neighborhoods should not feel discouraged if they are unable to emulate the successful social development shown by the children described in this book.

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THE COLLEGE INFLUENCE ON STUDENT CHARACTER by Edward D. Eddy, Jr. Washington, D. C.: The American Council on Education, 1959. Pp. xii + 185. \$3.00.

This work is the report on an exploratory study conducted in selected colleges and universities by the Committee for the Study of Character Development in Education of the American Council on Education. Committee Chairman was Rufus H. Fitzgerald, Chancellor Emeritus, University of Pittsburgh. Dr. Eddy, Jr., is the Vice-President and Provost of the University of New Hampshire.

The aim of the study was to identify some of the college contributions to the production of men and women with trained intelligence and strength of character which will enable them to assume the heavy responsibilities of the future. Chapters on teaching, the curriculum, student responsibility, religion, environment, goals, and institutional potential highlight the approaches to this purpose. Twenty institutions of higher learning participated in the study. Two of them were Catholic: the University of Notre Dame and St. Mary's College, Notre Dame, Indiana. Personal visits were made to a majority of the institutions by Dr. Eddy.

There are some observations to be made by this reviewer. It is unfortunate that outside of the U. S. Naval Academy at Annapolis no other single-purpose institution was included in the study. There were no technical, teaching or agricultural colleges on the list. In view of the expanding interest in such colleges it is to be regretted that they were omitted.

The information on the two Catholic institutions is helpful but does not reveal any new data. In fact the material is incomplete and one-sided since it does not touch at all the great number of day students attending Catholic colleges and universities. Both Notre Dame and St. Mary's are predominantly institutions for the resident student.

The book has some good points, however. The chapter on student responsibility is very well done. The concluding section on goals brings out some basic problems and recommendations. There is a selected bibliography but no index. The emphasis on student opinion represents an approach that needs more attention on the part of investigators of campus activities. The study does show how valuable its sources of information are and may become in later related studies.

The work should be particularly useful to college faculty members, counselors, administrators, and student leaders. High-school officials and senior advisors will also find the study of aid in bridging the gap between the secondary school and the college.

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COLLEGE AND UNIVERSITY TRUSTEESHIP by Morton A. Rauh. Yellow Springs, Ohio: The Antioch Press, 1959. Pp. ii + 112. \$1.00.

This brief treatment of the college and university trustee, perhaps the most recent work of its kind, represents a truly important contribution to the limited literature on boards of control in American institutions of higher education. The author has made wide use of college administrators, trustees, professors, and critics of the subject. His contacts with the Institute for College and University Administrators, Cambridge, Massachusetts, were likewise fruitfully employed. The publication was financed by a grant from the Carnegie Corporation of New York.

Principal topics covered are American college trusteeship, basic responsibilities, duties related to the college president, the educational program, the faculty, finance, and management. The chapter on the president is very well done.

There are some special features not found in similar studies on the trustee system. A section on the newly appointed trustee, a chapter on the qualifications of the individual trustee, and the treatment of trustees of public institutions are full of new information and problems.

A recommended list of selected readings, a copy of the 1940 Statement of Principles on Academic Freedom, and the text of the Statement on Procedural Standards in Faculty Dismissal Proceedings provide additional guidance and background for the trustee. There is also a useful index.

There are, however, some important omissions in the study. No attention is given to boards of control of Catholic colleges and universities. The discussion of them is dismissed with the statement that such institutions are "important exceptions" to the common pattern of lay boards of trustees. Advisory boards are limited to committees and similar groups. Although the role of the alumni is recognized in the membership and the operation of boards of control, little emphasis is placed on the contributions faculty members and professional educators may be expected to make to trustee leadership and thinking.

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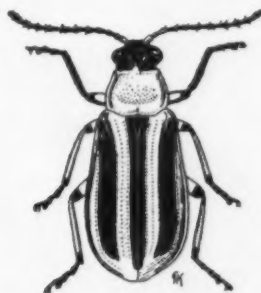
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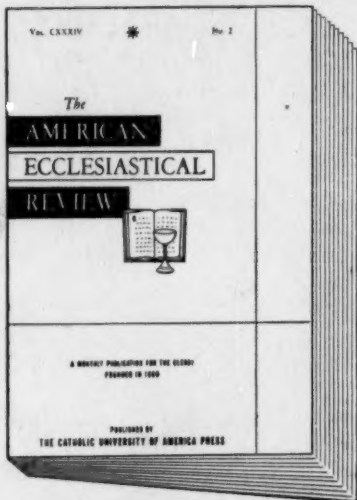
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